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VRIJE UNIVERSITEIT

EXPERIMENTING WITH QOHELET  
A TEXT-LINGUISTIC APPROACH TO READING  
QOHELET AS DISCOURSE

ACADEMISCH PROEFSCHRIFT

ter verkrijging van de graad Doctor aan  
de Vrije Universiteit Amsterdam,  
op gezag van de rector magnificus  
prof.dr. T. Sminia,  
in het openbaar te verdedigen  
ten overstaan van de promotiecommissie  
van de faculteit der Godgeleerdheid  
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in de aula van de universiteit,  
De Boelelaan 1105

door

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copromotor:    prof.dr. A. Schoors

*to Judi,  
whose constant encouragement  
and sacrificial love  
has made this book possible*

## ACKNOWLEDGEMENTS

I am sure that everyone who arrives at this point in a project of this nature does so with a deep sense of gratitude to the many individuals who have helped make it possible. I am no exception. The fact that it has taken me longer than most to arrive at this point has only intensified my feelings of indebtedness and appreciation. The difficulty lies in knowing where to begin and end.

If it were not for the faithful example and encouragement of my parents to seek God and what He would have for me, even though my personal quest has taken me far from them for long periods of time, I never would have found the courage to even begin this project. As part of this quest I found myself pursuing theological education at Trinity Evangelical Divinity School. It was there that my path of future study was set. Under the instruction of Dr. Dennis Magary and Dr. John Sailhamer I was first introduced to the world of the Hebrew Bible. It was in the classroom of Dr. Sailhamer that I first learned of the newly developing field of text-linguistics. He encouraged my first, faltering steps in a computer-assisted clause level analysis of the book of Qohelet. That Qohelet was the object of such an analysis I owe to Dr. Magary, who first kindled my interest in it through his passionate exposition of the text. I am also deeply indebted to Dr. Sailhamer for his suggestion that if I should ever decide to pursue further studies, I should consider the computer-assisted syntactic analysis of the Hebrew Bible being done under professor Dr. Eep Talstra at the *Vrije Universiteit* in Amsterdam. It took some time before I could act on his recommendation but it proved to be one of the best pieces of advice I have ever received. In the meantime I joined a group of like-minded scholars and practitioners on the faculty of the International School of Theology – Asia in Manila, Philippines. I cannot begin to thank my colleagues enough for the encouragement, help and support they have been to me and my family not only in the pursuit of this degree but in the issues of life as well. Your commitment to balancing academics and practical ministry, faculty modeling and mentoring, and being used by God to help train leaders for the Church in Asia and the world is a constant source of inspiration for me.

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Dyk for her assistance in matters both technical and social; things as diverse as from how to run the programs, or how to parse certain complex linguistic constructions, to making phone calls and where to eat or shop. Thanks, you made living in yet another culture much less stressful. I need also to thank Mr. Constantijn Sikkel for his invaluable aid in getting me into the computer system at the *VU* and for correcting my many blunders while learning to navigate in Unix. To my dear friends Martien and Phoebe Lagerweij and their two lovely children Naomi and Paul who graciously opened their home to me and provided a warm, supportive and restful refuge during my visits, you have my deepest appreciation. Being in your home provided much more than a place to sleep, it helped stave off some of my own homesickness. I hope someday we can return your gracious hospitality. To our friends and partners whose financial and prayer support have enabled us to continue in ministry as well as complete this book, I am forever indebted.

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Lastly, and most importantly, I owe the greatest debt and appreciation to my family. To my sons, David and Daniel, who grew up while their father spent much of his time in front of a computer and have become fine young men, I thank you for your flexibility in adjusting to different cultures and for helping me learn over and over again that God really is in control of our lives. Thank you for all that you have sacrificed as I followed after what I believe God desired for us. Finally, to my wife, Judi, who has encouraged me to follow after God wherever it may lead us, who in every place we have lived has used her gifts to make our home both a sanctuary for our family and a means of hospitality to others, who has taken on far more than her share of responsibilities in order to free me up to continue my research, who has made great personal sacrifices in order to meet the needs of the family, who encouraged me at every turn to continue this project even when I was tempted to give up, and who has done all this without complaining or losing her joyful spirit I owe my deepest and most profound appreciation, love and respect. It is too small a thing, but in gratitude for all you have done and in appreciation of all that you are – to you I dedicate this book.

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## CHAPTER 1

### A TEXT-LINGUISTIC EXPERIMENT

וְנִתְּתִי אֶת-לְבִי לְדָרוֹשׁ וּלְתוֹר בַּחֲכָמָה  
עַל כָּל-אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם

*I devoted myself to investigate and to seek out by wisdom  
concerning all that is done under heaven*

#### 1.0 OVERVIEW

Few books after so many centuries of analysis have remained as enigmatic as Qohelet.<sup>1</sup> Chances are it will probably remain so. However, Qohelet's perseverance in his quest serves as a model for our own research. Failures or frustrations in finding the answers he was searching for did not deter Qohelet from exhausting all the options and continuing his own personal experiment. As Qohelet experimented with various activities in order to evaluate their results, we too will experiment with a new approach to the text of Qohelet to see if we might gain new insights into the structure and message of this challenging book. We begin our own quest by first establishing the need for a new approach due to the disparity of the results from existing exegetical approaches (1.1.1) and due to our philosophy of how to properly analyze ancient texts (1.1.2). The nature of our approach is presented next (1.2) by providing: definitions of terminology and assumptions (1.2.1); a description of our approach, including our use of the computer in analyzing the text (1.2.2); and the goals and limitations of the study (1.2.3).

#### 1.1 THE NEED FOR A TEXT-LINGUISTIC APPROACH TO QOHELET

##### 1.1.1 *Based on the Lack of Consensus as to Theme and Textual Continuity*

Our pursuit of a new approach to Qohelet was initially motivated by the fact that even after centuries of rigorous analysis there is still little consensus re-

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<sup>1</sup> We will use the term 'Qohelet' to refer both to the book and to the main participant in the book. It should be obvious from the context which is intended. In ambiguous cases, we have attempted to clarify the intended referent by supplying a more complete phrase such as, 'the book (or text) of Qohelet'.

garding its message or overall structure. The tensions and discontinuities encountered while reading through the book have spawned numerous attempts throughout history to explain such shifts.<sup>2</sup> The most common way of dealing with these difficulties during the pre-critical period was to allegorize the text. This method produced an acceptable interpretation simply by removing the problems through an appeal to theological analogies found elsewhere in Scripture but outside the text of Qohelet itself. With the rise of historical criticism in the mid-nineteenth century, various additional methods to explain these tensions were applied to Qohelet. Unlike the allegorical method, the problems of the text were not removed under the historical critical approach. However, one thing it had in common with the allegorical approach was that it, too, attempted to explain the textual problems by methodologies that looked for answers outside the text. Source and redaction critics found that these inconsistencies are the result of divergent literary sources or different ‘hands’ in the text.<sup>3</sup> Form critics have explained these difficulties as arising from the nature of the book as a ‘collection of sayings’, or from the importation of proverbs or wisdom sayings into the text either to support an argument or to be refuted.<sup>4</sup> These approaches, which are exam-

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<sup>2</sup> See J.L. Crenshaw, ‘Qoheleth in Current Research’, *Hebrew Annual Review* 7 (1983), 41-56. Other helpful surveys of the history of the interpretation of Qohelet can be found in: C.D. Ginsburg, *The Song of Songs and Coheleth (Commonly Called the Book of Ecclesiastes) Translated from the Original Hebrew, With a Commentary, Historical and Critical*, (First Published 1857, 1861), reprint edition (The Library of Biblical Studies series), H.M. Orlinsky (gen. ed.), New York: KTAV Publishing House, 1970, 27-243; S. Holm-Nielsen, ‘The Book of Ecclesiastes and the Interpretation of it in the Jewish and Christian Theology’, *ASTI* 10 (1976), 68-69; S. Holm-Nielsen, ‘On the Interpretation of Qoheleth in Early Christianity’, *VT* 24 (April 1974), 174; and R.E. Murphy, *Ecclesiastes*, WBC, 23A (Dallas: Word, 1992), xlviii-lvi.

<sup>3</sup> See C. Siegfried, *Prediger und Hoheslied übersetzt und erklärt* (HKAT, 2:3,2), Göttingen: Vandenhoeck & Ruprecht, 1898; A.H. McNeile, *An Introduction to Ecclesiastes*, Cambridge: Cambridge University Press, 1904; G.A. Barton, *A Critical and Exegetical Commentary on the Book of Ecclesiastes* (ICC), Edinburgh: T & T Clark, 1912; F. Ellermeyer, *Qohelet: Untersuchungen zum Buche Qohelet, Teil I, Abschnitt I*, Herzberg: Erwin Jungfer, 1967; A. Lauha, *Kohelet* (BKAT, 19), Neukirchen: Neukirchener Verlag, 1978; and M. Rose, *Rien de nouveau: nouvelles approches du livre de Qohélet* (OBO, 168), Fribourg: Editions Universitaires; Göttingen: Vandenhoeck & Ruprecht, 1999.

<sup>4</sup> See K. Galling, *Der Prediger*, in *Die Fünf Megilloth* (HAT, 18), Tübingen: J.C.B. Mohr (Paul Siebeck), 1969; R.E. Murphy, *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther* (FOTL, 13), Grand Rapids: Eerdmans, 1981, though Murphy does not limit himself to a form critical approach alone as he makes clear in his later commentary, *Ecclesiastes* (1992), xxxvii. See also W. Zimmerli’s discussion of whether Qohelet should be viewed as a sustained treatise or a collection of sayings in ‘Das Buch Kohelet –Traktat oder Sentenzensamm-

ples of historical-critical methods, begin with the text as we have it but when literary or theological inconsistencies are discovered, they attempt to reconstruct the text or its context by examining the textual history or oral traditions lying behind the text. While these methods help shed light on the origin of parts of the text of Qohelet and the historical setting that gave rise to such a work, they have not been able to agree on something as basic as the book's message or mood. Summarizing the efforts of the critical interpretation of Qohelet, Bartholomew accurately concludes, '... despite all the historical critical work done on it, there is still no agreement about its message. Scholars remain divided as to whether it is basically a positive or decidedly negative book'.<sup>5</sup>

In recent years there has been a growing tendency among biblical exegetes to shift focus from the diachronic analysis of sources and settings behind the biblical texts to the synchronic analysis of the literary features of the text as we now have it. This shift was clearly called for by James Muilenburg in his 1968 address to the Society of Biblical Literature entitled, 'Form Criticism and Beyond'.<sup>6</sup> Though he saw 'rhetorical criticism' as a supplement to existing form-critical studies, the focus of his approach was on the 'unified whole' of the text and how it had been skillfully, artistically, and intentionally designed by its author. In addition to the task of defining 'the limits or scope of the literary unit',<sup>7</sup> Muilenburg stated that:

The second major concern of the rhetorical critic is to recognize the structure of the composition and to discern the configuration of its component parts, to delineate the warp and woof out of which the literary fabric is woven, and to note the various rhetorical devices that are employed for marking, on the one hand, the sequence of movement of the pericope, and on the other, the shifts or breaks in the development of the writer's thought.<sup>8</sup>

Instead of the text being a source of *irritation* due to its many inconsistencies, as was the general stance of historical critics, Muilenburg challenged exegetes to view the text with *admiration* as the work of an artistic writer

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lung?', VT 24 (1974), 221-230.

<sup>5</sup> See C.G. Bartholomew, *Reading Ecclesiastes: Old Testament Exegesis and Hermeneutical Theory* (Analecta Biblica, 139), Rome: Editrice Pontificio Istituto Biblico, 1998, 3.

<sup>6</sup> J. Muilenburg, 'Form Criticism and Beyond', *JBL* 88 (1969), 1-18. See also his earlier article, 'A Study in Hebrew Rhetoric: Repetition and Style', *VTSup* 1 (1953), 98-111. The influence of Muilenburg's address on the future direction of biblical studies has also been noted by G.R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, Downers Grove: IVP, 1991, 121-122; and D.B. Miller, *Symbol and Rhetoric in Ecclesiastes: The Place of Hebel in Qohelet's Work* (Academia Biblica, 2), Atlanta: SBL, 2002, 27-28.

<sup>7</sup> Muilenburg, 'Form Criticism and Beyond', 369.

<sup>8</sup> Muilenburg, 'Form Criticism and Beyond', 370-371.

who has intentionally designed his text to persuade the audience of a specific theological point.<sup>9</sup> The author is viewed as free to create and strategically organize his text through the use of rhetorical features (e.g. chiasms, inclusions, repetitions, etc.) in order to accomplish his purpose. The presence of these features in the text is attributed to the author's literary strategy or creative genius but without adequate regard for the requirements of the language system itself. Functional questions are posed to the text like: 'What did the author intend by using this feature?' or, 'Why did the author use this rhetorical device at this location of the text?'<sup>10</sup> Thus the focus of analysis shifts from the linguistic structure of the text itself to the literary abilities of the author and rhetorical techniques he used to construct his composition. So in the end this method, like the allegorical and historical critical methods before it, resorts too quickly, in our opinion, to text-external sources to explain a text's structure. In summarizing the diachronic and synchronic-literary approaches Talstra concludes that '...both methods still have too much in common, in their literary, author-centered interest, to be able to start a fruitful discussion about their respective claims on *textual* analysis'.<sup>11</sup>

Since Muilenburg first articulated the rhetorical method, it has been applied with various modifications and under various names to most every book of the Bible, including Qohelet. As one reads the literature on Qohelet, a marked transition can be seen. Whereas earlier critical commentators were prone to describe it as a collection of unrelated statements or a combination of various editors' theological or social opinions, there is now general agreement that the main body of the book (1,02 – 12,08) in its present form represents a unity, from one 'author' or 'narrator'. There are also numerous works that analyze its structure based on the author's use of literary features (e.g. chiasm, repetitions, key words or phrases, numerology) or narrative structuring elements (e.g. framework, events, plot).<sup>12</sup> However, this current trend

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<sup>9</sup> The irritation-admiration opposition is from E. Talstra, 'Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis', in: J.C. de Moor (ed.), *Papers Read at the Ninth Joint Meeting of Het Oudtestamentisch Werkgezelschap in Nederland en België and The Society for Old Testament Study*, Leiden: E.J. Brill, 1995, 189. He observes that diachronic analysis in general seems to be based on irritation with the text while those adopting a synchronic-literary approach view the same text with admiration.

<sup>10</sup> Many literary critics deny the importance of the author, of course, and claim to focus on the text. However, the text is frequently analyzed according to how much it conforms to or deviates from the literary patterns displayed in comparative genres. In the case of biblical studies the literary models used for comparison are often taken from modern languages. Thus the literary structure of the biblical text is compared to an external source with little regard for its own linguistic system.

<sup>11</sup> Talstra, 'Synchronic or Diachronic?', 189, italics his.

<sup>12</sup> In addition to the articles by A.G. Wright (in notes 13 and 14) and Murphy's commentary (note 2) see: A. Schoors, 'La structure Littéraire de Qohéleth', *OLP* 13

of synchronic-literary approaches being applied to Qohelet has done little to solve the riddle of its unity of message or structure<sup>13</sup> and scholars remain divided on these two basic issues. Murphy summarizes this point well:

If one accepts the basic integrity of the book of Ecclesiastes, it might be expected that some general agreement about its structure could be reached. But there is hardly one commentator who agrees with another on the structure; some simply adopt or modify the structure proposed by others. Almost all have recourse to a conceptual logical analysis.<sup>14</sup>

### 1.1.2 *Based on a Difference in Philosophy of How to Approach Ancient Texts*

The prevalence of divergent results from existing exegetical methods was not the only factor leading us to experiment with a new approach, however. Our proposal is also based on a difference in philosophy of how biblical texts should be analyzed. As was stated above, the traditional historical-critical methods focus primarily on questions of a text's origin (whether literary, social, cultural, or theological) to reconstruct the history of the text or of the society that produced it. This places diachronic methods as primary when seeking to find solutions to the hermeneutical challenges found in an ancient text like Qohelet. However, we believe that when dealing with an ancient text, it is the text itself that is our best informant as to how it should be read. Since we are not able to ask for the assistance of native speakers who were contemporary to the text, we must let the text be our guide by carefully determining what signals it contains that help the reader navigate through it. We believe this synchronic process of gathering explicitly marked text-level linguistic signals must be given priority in our exegetical investigation. Therefore, we propose shifting the initial focus of investigation to the

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(1982), 91-116; J.S.M. Mulder, 'Qoheleth's Divisions and Also Its Main Point', in: W.C. Delsman, J.T. Nelis, et al. (eds), *Von Kanaan bis Kerala* (Festschrift für Prof. Mag. Dr. J.P.M. van der Ploeg O.P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979'), Neukirchen-Vluyn: Neukirchener Verlag, 1982, 149-159; and E.S. Christianson, *A Time to Tell: Narrative Strategies in Ecclesiastes* (JSOTSup, 280), Sheffield: Sheffield Academic Press, 1998.

<sup>13</sup> See the surveys of various attempts to describe the structure of Qohelet in A.G. Wright, 'The Riddle of the Sphinx: The Structure of the Book of Qoheleth', *CBQ* 30 (July 1968), 313-334, and Ellermeier, *Qohelet*, 129-141.

<sup>14</sup> Murphy, *Ecclesiastes*, xxxv. Murphy himself, adopts with slight modification the structure proposed in three articles by A.G. Wright, 'Riddle of the Sphinx', (1968); 'The Riddle of the Sphinx Revisited: Numerical Patterns in the Book of Qoheleth', *CBQ* 42 (1980), 38-51; and 'Additional Numerical Patterns in Qoheleth', *CBQ* 45 (1983), 32-43.



interaction of text and reader; to the text's linguistic features and how they help guide the reader through the text.

We also find ourselves disagreeing with the order of analysis generally employed in rhetorical or literary methodologies. While their emphasis on a synchronic approach is a step in the right direction, we believe they emphasize a text's artistic design at the expense of its linguistic structure.<sup>15</sup> The difference may appear to be a minor one but its importance can be demonstrated by how one answers the question, 'Why is this linguistic feature present in the text?' It is possible that it is placed where it is because of some intentional design or shaping on the part of the author or editor. However, it is also possible that it is present simply because it is a convention of the linguistic system. Attributing rhetorical or discourse functions to features that were required by the language system is problematic and can mislead the exegete in his attempt to uncover the text's structure and meaning. Before such decisions can be made we need to be fully acquainted with the grammatical, syntactic and lexical features of the text. Only once these have been identified and their affect on the text's structure has been determined is one able to make decisions with confidence at the discourse level of the text.

By suggesting this new approach to Qohelet we are not dismissing the validity of previous methods. We are, however, questioning the order in which such methods are typically applied. Though the exegetical emphases of existing methods vary, they share a common strategy of frequently going outside the text (e.g. focusing on questions of author/editor, sources, literary forms, theological traditions, or artistic design) to find solutions to the hermeneutical challenges found in Qohelet. Then, based on this text-external methodology, they make proposals for reconstruction or the author's intention to aid interpretation. While, ultimately, historical and literary approaches may play important roles in the exegetical investigation of an ancient text, we believe that one should not start an investigation with them. Therefore, we propose a synchronic-linguistic approach as the place to start an analysis of an ancient text. We have chosen to call it a *text-linguistic* approach to emphasize that the initial focus of our study is the linguistic system of the text itself.<sup>16</sup>

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<sup>15</sup> Cf. the statement by Talstra, 'Literary approaches ... in their concentration on language as the material used by the literary artist seem inclined to overlook the systematic and conventional aspects of language'. E. Talstra, 'From the Eclipse to the Art of Biblical Narrative. Reflections on Methods of Biblical Exegesis', in: E. Noort (ed.), *Perspectives on the Study of the Old Testament and Early Judaism* (A Symposium in Honour of A.S. van der Woude on the Occasion of His 70<sup>th</sup> Birthday, Groningen 1997), Leiden: Brill, 1998, 10.

<sup>16</sup> This description of a text-linguistic approach is similar to that given by A. Georgakopoulou, D. Goutsos, *Discourse Analysis: An Introduction*, Edinburgh: Edinburgh University Press, 1997, 23, 'The text-linguistic perspective to discourse analysis consists in the view that discourse is to be studied by taking texts as the

Why should we be concerned with the order of exegetical methods? Beginning the exegetical process with an analysis of the text's linguistic features has a significant impact on the application of additional steps. The syntax of the text must direct and inform our attempts to interpret portions of it. Only by identifying and tracking these explicit linguistic markers through the text, is one able to establish a hierarchical structure based on text-syntactic relations. It is this hierarchical structure which serves as the basis for on-going exegetical decisions in two ways: 1) by indicating text segment boundaries and 2) by helping to define the relation of each text segment to the context in which it is found. The types of exegetical questions that may be asked are determined by the boundaries of the text segment established by text-linguistic features. Later questions regarding literary source, forms or function should not ignore these limits. The relations already determined by linguistic features govern questions regarding the functional or rhetorical structure of the text. In other words, proposals for dealing with the apparent inconsistencies found in Qohelet must not ignore these text segment boundaries or text-syntactic relations. Literary features such as chiasm or inclusion or the identification of existing *Gattungen* may reinforce but not over-ride these boundaries. We do not claim that our text-linguistic approach by itself will solve all the cohesion and coherence challenges we encounter in reading Qohelet. However, we do believe it provides the necessary foundation for all other methods of interpretation.

## 1.2 THE NATURE OF OUR TEXT-LINGUISTIC APPROACH

### 1.2.1 *Definitions*

#### 1.2.1.1 Text and Discourse

The scope of our study does not include entering the long-running debate over what makes a text a text or how to precisely define a discourse. Since a technical distinction between these two is far from settled, some scholars writing in the field use the terms 'text' and 'discourse' interchangeably.<sup>17</sup> For our purposes we consider both a text and a discourse to be a linguistically structured means of communication displaying unity and connectedness. However, we will use 'text' to refer to the written form of this communication and 'discourse' to refer to the product constructed by the reader in the process of reading the text. As the reader works her/his way

basic unit of analysis and the language of the text as the main focus of examination'.

<sup>17</sup> For example, W.R. Bodine, 'Discourse Analysis of Biblical Literature: What It Is and What It Offers', in: W.R. Bodine (ed.), *Discourse Analysis of Biblical Literature: What It Is and What It Offers*, Atlanta: Scholars Press, 1995, 2, note 4; and C.H.J. van der Merwe, 'Discourse Linguistics and Biblical Hebrew Grammar', in: R.D. Bergen (ed.), *Biblical Hebrew and Discourse Linguistics*, Winona Lake: Eisenbrauns, 1994, 41, note 1.

process of reading the text. As the reader works her/his way through the text, decisions are made regarding connections, relationships and functions of the various parts of the text. This idea of ‘what the text is about’ is constantly being shaped, expanded and modified as the reader continues through the text. It is through this iterative process, then, that the reader forms a representation of the ‘world’ as described in the text. This representation of the text-world formed by the reader is what we call discourse.<sup>18</sup> We discuss our understanding of discourse in more detail in section 3.3.

Also, in this study we clearly distinguish between discourse, discursive (a linguistically defined text type), and direct speech or dialogue (which is commonly referred to as discourse in some studies).

#### 1.2.1.2 Reading Qohelet as Discourse

When we say we are reading Qohelet as discourse, we mean that as we read we are looking for the linguistic signals at the text level that guide the reader through the process of constructing a discourse level representation of the text. A well-formed text gives evidence of linguistic structuring, and connectedness (by means of cohesion and coherence<sup>19</sup>) which is appropriate for its type (i.e. narrative or discursive) and its genre. We began our analysis by assuming these qualities to be true for Qohelet.<sup>20</sup> We found this assumption to be helpful for two reasons. First, it forced us to focus on the identification of the surface level text-linguistic signals (i.e. the form) utilized by Qohelet. With the help of the computer we ‘read’ the text and compiled a thorough

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<sup>18</sup> This understanding of text and discourse is slightly different, yet compatible with that presented by Georgakopoulou, Goutsos, *Discourse Analysis*, 4. While they view text as the basic means of communication, written or spoken, discourse is ‘a more embracing term that calls attention to the situated use of texts: it comprises both text and context. ... Text is the means of discourse, without which discourse would not be a linguistic activity’.

<sup>19</sup> See J. Lyons, *Linguistic Semantics: An Introduction*, Cambridge: Cambridge University Press, 1995, 263: ‘Roughly speaking, the distinction between cohesion and coherence has to do with the difference between form and function; ...’.

<sup>20</sup> We realize that some may object that we are assuming the very thing we are trying to prove, i.e. that Qohelet displays sustained connectedness at the discourse level. However, we believe this is an appropriate presupposition to make regarding an analysis of written communication. As Halliday and Hasan have stated, ‘The important fact is that the hearer typically assumes that any passage which for external reasons OUGHT to be a text ... *is* in fact a text; and he will go to enormous lengths to interpret it as complete and intelligible. This is an aspect of the very general human tendency to assume in the other person an intention to communicate, an assumption which is no doubt of very great value for survival’. M.A.K. Halliday, R. Hasan, *Cohesion in English* (English Language Series 9), London: Longman, 1976, 54 (emphasis theirs). Therefore, we believe the benefit of the doubt should be given to the written communication being studied until it proves our assumption of connectedness to be false.

inventory of all these linguistic features or constellations of features that helped to signal these textual qualities and, consequently, helped us navigate through the text. Secondly, assuming that Qohelet could be read as discourse also forced us to try to determine the systematic or text-syntactic function of the linguistic signals we encountered in the text without prematurely asking questions of source, authorial intent or design. In this way, as we proceeded through the text, clause connections were made based on text-level formal linguistic signs, whenever possible, and the structure and unity of the text were built up one clause at a time.

#### 1.2.1.3 Coherence in Discourse

Finally, our understanding of discourse does not require that the entire discourse develop only one theme or topic in order to display coherence. However, it does require that when more than one theme or topic is being presented, there should be some type of identifiable relationship made between them. Regarding the coherence of texts, Lyons notes: 'In default of any contextual indication to the contrary, what is being said in one text-unit is assumed to be relevant to what has just been said in the immediately preceding text-units'.<sup>21</sup> We can agree with this statement as long as we understand the phrase 'immediately preceding text-units' to indicate units syntactically connected in the text hierarchy and not simply those which are juxtaposed or which occur sequentially in the text. This concept of text hierarchy plays a major role in our understanding of how texts are to be read as discourse and will be described in more detail throughout the presentation of our methodology and description of our results.

### 1.2.2 *Description of the Approach*

#### 1.2.2.1 It is Experimental

The reason that we have referred to our approach as an experiment is because the text-linguistic approach we are proposing is quite new. Very little research of this type has been done in non-narrative texts.<sup>22</sup> Previous at-

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<sup>21</sup> Lyons, *Linguistic Semantics*, 264.

<sup>22</sup> A welcome exception to this statement is the structural discourse analysis proposed by E.R. Wendland in his research in Hebrew poetry, see 'The Discourse Analysis of Hebrew Poetry: A Procedural Outline', in: E.R. Wendland (ed.), *Discourse Perspectives on Hebrew Poetry in the Scriptures*, (UBS Monograph Series 7), New York: United Bible Societies, 1994, 1-27; 'Continuity and Discontinuity in Hebrew Poetic Design: Patterns and Points of Significance in the Structure and Setting of Psalm 30', in: E.R. Wendland (ed.), *Discourse Perspectives*, 28-66; and his research in prophetic literature, see *The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units of Hosea and Joel* (Mellen Biblical Press Series 40), Lewiston: Mellen Biblical Press, 1995. Another work which focuses on non-narrative texts and analyzes linguistic features for the determination

tempts to describe the textual world of non-narrative texts like Qohelet have been based primarily on thematic or content level analysis. The results of such approaches have been less than convincing, we believe, because they have not fully appreciated the linguistic uniqueness of non-narrative texts. Few studies of non-narrative text structure have attempted to identify and track the significant text-linguistic parameters that signal the syntactic hierarchy of the text. We believe that these text-level linguistic features provide a more suitable and more objective foundation for determining the text's structure than thematic analysis alone. Therefore, it is our hope that our experiment will prove helpful not only in furthering the exegetical discussions about Qohelet but also in furthering the research of non-narrative texts as well.

#### 1.2.2.2 It is Text-Centered

As we already stated above, a primary difficulty we encounter when trying to understand an ancient text is that there are no living native speakers to support or correct our attempts. However, in order to correctly understand a written text we must have a thorough knowledge of the linguistic system and its use of grammatical, syntactic, and semantic features. How can we gain such knowledge without the presence of living informants to explain the 'patterned expectations'<sup>23</sup> present in the text? We have only the text itself with the signals it provides for effective navigation. These signals, rules, and strategies need to be (re)constructed from the language system of the texts themselves. Therefore, we conclude that the best place to start one's analysis of a biblical text is with a thorough inventory of these linguistic parameters, i.e. the grammatical, morpho-syntactic, and lexical features that can be recovered from the surface of the text.

#### 1.2.2.3 It is Computer-Assisted

Our research has utilized the computer programs developed by professor Dr. Eep Talstra in conjunction with other members of the *Werkgroep Informa-*

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of how clusters of proverbs function in context is by K.M. Heim, *Like Grapes of Gold Set in Silver: An Interpretation of Proverbial Clusters in Proverbs 10:1-22:16* (BZAW, 273), Berlin: Walter de Gruyter, 2001.

<sup>23</sup> This term is used by R.D. Bergen, 'Text as a Guide to Authorial Intention: An Introduction to Discourse Criticism', *JETS* 30 (Sept. 1987), 327, to refer to the language specific parameters of length, order, and type of information in a given communication task.

*tica* at the *Vrije Universiteit (WIVU)* in Amsterdam.<sup>24</sup> These programs, which continue to be developed and modified, are designed to aid linguistic analyses at the word, phrase, clause, and text levels. They accumulate linguistic information mainly from surface-level criteria in a bottom-up fashion (i.e. progressing from morpheme to text) and allow for interactive decisions to be made at various levels of the analysis. We discuss the use of the computer in our analysis in more detail in section 5.1.1.1. Here we simply want to emphasize that this is a computer-assisted analysis, not a computer generated one. While much of the work of initial sorting and suggesting connections was done by the computer, we, as the human operators, retained complete control over the final decisions. Indeed, since the programs had not analyzed a text like *Qohelet* before, we found the need to over-ride the computer's proposals on many occasions. Therefore, even though the computer assisted us in the process of reading *Qohelet* as discourse, the final product is very much the result of decisions made by the human reader.

### 1.3 THE GOALS OF OUR TEXT-LINGUISTIC APPROACH

#### 1.3.1 *To Determine a Linguistic Structure for Qohelet*

The first objective of this experiment is to establish a text-linguistic structure and hierarchy for *Qohelet* derived from its text-level linguistic parameters. We began our experiment by identifying and tracking the following explicit markers.<sup>25</sup>

- Syntactic Coordination or Subordination
- Grammatical Features
  - Clause types
  - Morpho-syntax of clause constituents
  - Forms of substitution and ellipsis

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<sup>24</sup> Talstra has written numerous articles describing the details of the use of the computer for linguistic analysis of biblical texts. We list here only three: 'Towards a Distributional Definition of Clauses in Classical Hebrew: A Computer-Assisted Description of Clauses and Clause Types in Deut 4,3-8', *ETL* 63 (1987), 95-105; 'Text Grammar and Computer: The Balance of Interpretation and Calculation', in: C.I.B. Maredsous (ed.), *Actes du troisième Colloque International Bible et Informatique: Interprétation, Herméneutique, Compétence, Informatique*, Paris-Genève: Champion –Slatkine, 1992, 135-149; and 'Hebrew Syntax: Clause Type and Clause Hierarchy', in: K. Jongeling, H.L. Murre-van den Berg, et al. (eds), *Studies in Hebrew and Aramaic Syntax*, Leiden: Brill, 1991, 182-193.

<sup>25</sup> A more detailed list of these parameters is provided in section 2.1.1.3ff.

- Text-Syntactic Features
  - Text types (based on linguistic features, e.g. mode of participant communication, not on literary features, i.e. genre)
  - Participants (type of participant reference)
  - Participant sets
- Lexical Features
  - Repetition of lexemes, phrases
  - Use of key words
  - Use of synonyms or other word classes expressing semantic relations

The parameters listed above have been suggested for several reasons. First, they are all features that occur at the surface level and therefore, are easily recovered from the text. Second, they are all marked formally in the text making their identification and recovery more consistent. Third, these features have been used in other studies with great success in mapping the structure and cohesion of texts.

We began our analysis by enlisting the help of the computer to divide the entire text of Qohelet into clauses and to register some of the above parameters. Decisions regarding the syntactic relation between clauses were then made based on the type and number of linguistic parameters present. We have not employed some predetermined notion of what a sentence or paragraph is. Such units are simply the result of using the linguistic markers in the process of analysis.

This bottom-up procedure is an attempt to decode the reading process. First, it records all the surface level linguistic parameters that a reader recognizes and utilizes during the reading process. Then, by means of a graphic presentation of the entire text, it clearly displays the syntactic connections between clauses which these parameters signal. The end result of this stage of the analysis is a textual schema for the whole book that graphically represents the position of each clause within the overall textual hierarchy and its specific relation to the clauses surrounding it. We will refer to this schema as a clause hierarchy.<sup>26</sup>

Based on this clause hierarchy, several preliminary conclusions can be made.

- 1) We can identify the linguistic parameters or combinations of parameters that proved most helpful in marking different levels of the hierarchy.
- 2) We can identify the boundaries of specific text segments more precisely and, we believe, more objectively.

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<sup>26</sup> The clause hierarchies resulting from our analysis of the entire text of Qohelet can be found in Chapter 5.

- 3) We can make proposals regarding the discourse function of these text segments.

### 1.3.2 *To Dialogue with Existing Approaches to Qohelet*

The second objective of this experiment is to demonstrate how the text-syntactic structure and hierarchy of Qohelet can contribute to the on-going exegetical discussion. Once the hierarchy has been established based on linguistic parameters, we can begin to interact with existing explanations for the tensions and discontinuities found in Qohelet. We will limit our discussion of exegetical issues primarily to 7,25 – 10,15 in order to exhibit the contribution that can be made to various exegetical methods or translations by first appealing to the text-syntactic context and relations.

So the nature of our experiment is to see how much we can say about the text world of Qohelet regarding its structure, cohesion, and internal hierarchy established by the text-level linguistic parameters alone and then to explore the implications of these for exegetical decisions. We readily admit that these are not the only factors that contribute to the continuity of the text and that we are not trying to describe the ‘whole world of the text’ built up in the reading process. As will be seen in our discussion, there are points in which our own analysis proves inadequate to accurately describe certain textual relationships or functions. However, while this experiment does not say everything there is to say about the text, we believe it does provide the essential framework on which a complete picture of the text can be formed. In other words it establishes the syntactic skeleton, which not only supports the whole text but indicates how specific text segments are related as well. Additional exegetical methods can enhance the description of the text world by ‘fleshing-out’ this skeleton but should be directly connected to it and governed by it. We are not claiming that our text-linguistic approach should replace any of the existing exegetical methods. However, we believe that in order for one to accurately understand the communication strategy of an ancient text, it must be the initial step in all exegetical analysis.



## CHAPTER 2

### DESCRIPTION OF OUR TEXT-LINGUISTIC APPROACH

אַחַת לְאַחַת לְמִצָּא חֶשְׁבֹּן

*(adding) one to one to find the reckoning*

#### 2.0 OVERVIEW

As we stated in the previous chapter, the goal of our text-linguistic approach is to decode the reading process by identifying both the forms, i.e. the surface-level linguistic features of the text that signal its structure, and the function of these features or text-segments in the text's overall communication strategy. When reading a text, the reader usually identifies the connections or relationships between its various paragraphs, sentences, or clauses automatically. In complex texts like Qohelet, however, such identifications become much more difficult and varied. Still, careful readers are able to make their way through these texts with the aid of features in the texts themselves. We will explore the second part of the reading process, i.e. the determination of the functional aspects of the text-linguistic features and the resulting discourse structure, in Chapter 3. In the following sections of this chapter we will focus on the formal linguistic features and their roles in constructing a text-syntactic clause hierarchy. First, in section 2.1, we provide a summary of the general procedures that were first developed during the reading process and then applied to the text in order to construct the hierarchies. In this section we have tried to explain in a brief but systematic way the types of linguistic features that helped us make inter-clausal relationship decisions as we worked our way through the text. Then, in section 2.2, we use Qohelet 1 and 2 to model how these procedures were formulated during the course of the reading process.

## 2.1 GENERAL PROCEDURES FOR THE DETERMINATION OF A CLAUSE HIERARCHY

### 2.1.1 *Clause Connections*

#### 2.1.1.1 Clauses with Explicit Subordinating Features

Clauses which possess obvious subordinating features (e.g. relative pronouns, conjunctions, or infinitives) are connected to the preceding clause unless context demands a more syntactically logical connection to other clauses (e.g. Table 2.1; 1,13b → 1,13a).

#### 2.1.1.2 Conditions for Continuing Subordinating Features

Clauses do not connect to subordinate clauses unless they continue the subordinate relation (e.g. through the further use of relative pronouns or conjunctions) (e.g. Table 2.1; 1,13d → 1,13c).

#### 2.1.1.3 Clauses Lacking Explicit Subordinating Features

When no obvious syntactic subordination markers are present, then the relationship between two clauses is determined by the type and number of additional connecting features. Therefore, the clauses of a text are analyzed sequentially to determine the type of correspondence present (either formally marked by grammatical or lexical features or unmarked as in the case of semantic features) and the degree of that correspondence (the number of parallel features) (e.g. Table 2.1; 1,14a → 1,12a).

In order to accurately identify the type of relationship that exists between two clauses in a text and, when necessary, the extent of correspondence between them, the following features must first be recorded for each clause. They are presented here in the order of descending significance.

- Formally Marked Correspondence
  - Grammatical features
    - a. Clause class
      - i. Nominal Clause (NmCl)
      - ii. Verbal Clause
      - iii. Adjectival Clause
    - b. Clause type (includes order of clause elements)
      - i. Verbal = (+/- waw; verb tense form; +/- X)
      - ii. NmCl = (+/- waw; core elements)
        - Noun Phrases (NP)–determinate or indeterminate
        - Participle (ptc)
        - Prepositional phrase (PP)
        - Adjectives (Adj)
        - Interrogatives, etc.

- c. Pre-predicate or pre-core clause elements (e.g. modifiers)
- d. Morpho-syntax of verb or NmCl core elements (i.e. subject and predicate elements)
- e. Forms of substitution and ellipsis (e.g. *casus pendens*; pronominal substitutions)

–Text-syntactic features

- a. Participants<sup>1</sup> and participant sets
  - i. New, reintroduced, continued
  - ii. Type of participant reference
    - NPdet, NPindet (or PP; Interrog.; etc.)
    - Independent Personal pronoun or demonstrative pronoun
    - Pronominal suffix
    - Inflectional affix
- b. Change of time or place indicated by an element of the clause
- c. Text Type
  - i. Text type identification is based on specific linguistic features not on literary features or on who is speaking in the text.<sup>2</sup>
  - ii. Two text types (linguistic categories – not genre)
    - Narrative – Wayyiqtol<sup>3</sup> verb form predominates
    - Discursive – Yiqtol and/or Imperative forms predominate
  - iii. Text-segments usually identified as ‘direct speech’ or ‘dialogue’ are actually specially marked discursive texts.
  - iv. While a text may be comprised largely of one type, iterative embedding of types within types also occurs. For example a narrative text may have an embedded discursive section, or a discursive text may also have an embedded discursive (direct speech) section and so on.<sup>4</sup>

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<sup>1</sup> By participants we mean any element of the clause that has a thematic role in (i.e. participates in) the actions or events of the discourse. Our usage applies not only to human actants or to elements which Longacre refers to as ‘props’ (animate, inanimate, and natural forces; see R.E. Longacre, *Joseph: A Story of Divine Providence. A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48*, Winona Lake: Eisenbrauns, 1989, 141-143), but also to moral/ethical qualities (e.g. wisdom, folly) which fill important roles, especially in Wisdom literature.

<sup>2</sup> For a discussion of the kinds of linguistic features used to identify text types, see E. Talstra, ‘Text Grammar and Biblical Hebrew: The Viewpoint of Wolfgang Schneider’, *Journal of Translation and Textlinguistics*, 5 (1992), 276.

<sup>3</sup> In our research we follow the convention of referring to the verb forms as Qatal (perfect), Yiqtol (imperfect), Weqatal (perfect + *waw* consecutive), and Wayyiqtol (imperfect + *waw* consecutive).

<sup>4</sup> The identification of text types and embedded texts will help us determine the structure of a text. We will discuss the occurrence and function of embedded sections in Qohelet in more detail in Chapter 3, section 3.4.1. Two articles that discuss

## –Lexical features

- a. Repetition of lexeme or phrases
- b. Use of key words
- c. Use of synonyms or words sharing a semantic field

## • Unmarked Correspondence

- Semantic features (parallel or similar meaning or concepts)
- Logical/Functional relations (when not clearly marked by syntax)

## 2.1.1.4 Assessing the Distance between Clauses

In addition to the formal features described above, the computer also measures the distance between clauses. If it is confronted with a list of formally similar candidates for connection as the mother clause, then distance also becomes a possible determining factor. In such cases the greater the distance between the daughter and potential mother clause the less compelling the connection.

We believe that these procedures should cover the majority of decisions one will need to make while constructing a clause hierarchy for a given text. However, we realize that this process is not wholly an objective or foolproof one. There are times when one simply runs out of linguistic clues regarding correspondence before the options for connection can be narrowed to only one clause. When this occurs, a decision regarding the text-syntactic connection for a clause or text segment must be temporarily postponed. As one continues the reading process, the organization of the surrounding text takes shape by means of segments containing clear linguistic signals. Thus, the ‘unconnected’ segment finds its position in the text more indirectly and as a result of the syntactic connections indicated by the segments around it.

A brief example will serve to clarify this process. Clauses 2,12c-e lack clear linguistic signals marking a syntactic connection. While 2,12c does begin with כִּי, ‘that’, this conjunction does not always signal subordination and its function must be determined from the context. No other linguistic features suggesting a clear connection appear to be present. If we postpone a decision and continue reading, however, we find that 2,13a has a high degree of linguistic correspondence to 2,12a (both are W + Qatal + X[וְיָ]). Such

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the identification and function of this phenomenon and the ‘gapping’ it causes within narrative texts are: E. Talstra, ‘Clause Types and Textual Structure: An Experiment in Narrative Syntax’, in: E. Talstra (ed.), *Narrative and Comment: Contributions Presented to Wolfgang Schneider*, Amsterdam: Societas Hebraica Amstelodamensis, 1995, 166-180; and E. Talstra, ‘A Hierarchy of Clauses in Biblical Hebrew Narrative’, in: E. van Wolde (ed.), *Narrative Syntax and the Hebrew Bible: Papers of the Tilburg Conference 1996*, Leiden: Brill, 1997, 85-118.

correspondence indicates a connection be made between 2,13a and 2,12a (see 2.1.1.3 above). This results in 2,12c connecting to 2,12a. In addition, connecting 2,12c to 2,12a provides the necessary syntactic context for the determination of the function of the clause initial **וְ**.

### 2.1.2 *Layout Considerations*

The following procedures relate to the graphic representation of the clause hierarchy. Here we describe how clause placement decisions were made as we attempt to depict in a two dimensional schema the multiple levels at which clauses may function within a given text.

#### 2.1.2.1 Based on Clause Type

If a subsequent clause is of the same clause type as a previous clause, it should be marked as parallel to it. In all other cases the subsequent clause should be indented. It is then referred to as a daughter clause (e.g. Table 2.2; 1,16a and 2,01a; 2,04b-c).

#### 2.1.2.2 Exception to the Previous Procedure

If a subsequent clause is of the same type as a previous clause *and* continues a secondary participant already introduced, it should be indented under the previous clause (e.g. Table 2.2; 2,18a → 2,12a).

#### 2.1.2.3 Based on Semantic Correspondence

When a daughter clause displays only a semantic correspondence to the preceding short string of clauses, it should connect to the first clause of this brief segment which contains the corresponding concept (e.g. Table 2.1; 1,13e → 1,13c).

#### 2.1.2.4 Based on Lack of Correspondence

If no corresponding clause (formal or unmarked) is available (i.e. either not present in the text or has been superseded by previous clause connections), then the clause is assigned to level '0' and a new major text division begins (e.g. 7,25a – see 5.2.3.2).

## 2.2 DETERMINATION OF A CLAUSE HIERARCHY FOR QOHELET 1 AND 2

We will now use portions of text from Qohelet 1 and 2 to demonstrate how the procedures listed above were developed and then applied to construct our present version of the clause hierarchy.<sup>5</sup> First, we will focus on a sequential

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<sup>5</sup> A complete layout of the clause hierarchies of Qohelet 1 and 2 has been included in Chapter 5, section 5.2.1.2. In this form the clause hierarchy is displayed as a 'finished' product.

series of clauses in order to demonstrate the systematic development and application of some of the procedures. We have chosen clauses 1,12a-14a (displayed in Table 2.1<sup>6</sup>) for this purpose, since the formal features used for making hierarchical decisions are more prevalent in this section. Then we will apply the procedures to the clauses displaying significant syntactical patterns in the remainder of our text in order to summarize and highlight our decisions regarding their position in the hierarchy.

Clause Hierarchy		Reference	Text	Clause	P/N/G
			Type	Type	
[<Co> <b>בירושלם</b> ]	[<PC> <sp> <b>אני / קהלת</b> ] [<Su> <ap> <b>מלך / על ישראל</b> ]	1,12a	D	0XQtl	1sg-
	[<Ob> <b>לבי</b> ] [<Pr> <b>נתתי</b> ] [<Cj> <b>1</b> ]	1,13a	D	WQtl	1sg-
	[<Pr> <b>לדרוש</b> ]	1,13b	D	0inf	---
	[<Co> <b>כל</b> ] [<Aj> <b>באכמה</b> ] [<Pr> <b>לתור</b> ] [<Cj> <b>1</b> ]	1,13c	D	Winfc	---
	[<Lo> <b>תחת השמים</b> ] [<Pr> <b>נעשה</b> ] [<Re> <b>אשר</b> ]	1,13d	D	0RQtl	3sgM
	[<PC> <b>רע</b> ] [<Su> <b>הוא</b> ]	1,13e	D	NmCl	---
	[<Co> <b>לבני האדם</b> ] [<Su> <b>אלהים</b> ] [<Pr> <b>נתן</b> ]	1,13f	D	0QtlX	3sgM
	[<Co> <b>בו</b> ] [<Pr> <b>לענות</b> ]	1,13g	D	0inf	---
	[<Ob> <b>כל המעשים</b> ] [<Pr> <b>ראיתי</b> ]	1,14a	D	0Qtl	1sg-
	[<Lo> <b>תחת השמש</b> ] [<Pr> <b>נעשו</b> ] [<Re> <b>ש</b> ]	1,14b	D	0RQtl	3pl-
	[<lj> <b>הנה</b> ] [<Cj> <b>1</b> ]	1,14c	D	NmCl	---
	[<PC> <b>הכל</b> ] [<Su> <b>הכל</b> ]	1,14d	D	NmCl	---
	[<PC> <b>רעות רוח</b> ] [<Cj> <b>1</b> ]	1,14e	D	Ellp	---

Table 2.1

### 2.2.1 Sequential Analysis

#### Clause 1,12a

[<Su> <sp> <ap> <ap> <b>בירושלם / מלך / בן דוד / דברי קהלת</b> ]	1,01a
<i>The words of Qohelet, son of David, king in Jerusalem</i>	
[<Co> <b>בירושלם</b> ] [<PC> <sp> <b>אני / קהלת</b> ] [<Su> <ap> <b>מלך / על ישראל</b> ]	1,12a
<i>I, Qohelet, was king over Israel in Jerusalem</i>	

As we begin our analysis, it is helpful to give a full presentation of the significant linguistic features observed in this clause. The grammatical features

<sup>6</sup> This layout is the result of the application of the computer programs referred to in Chapter 1 and described in more detail in Chapter 5. The schema, beginning from the right, includes: morphology of the clause's main constituent; abbreviated clause type label; text type (linguistically defined); verse reference; and finally a graphic layout of the clause hierarchy displaying the proposed clause connections. The vertical arrows are used simply to make clause connections or parallel constructions more visible. The abbreviations for the grammatical function of each clause element are found within the '< >' brackets and are explained under section 5.1.2.2.1.

indicate that clause 1,12a is a verbal clause<sup>7</sup> of the type 0 + X + Qatal.<sup>8</sup> The verb's morpho-syntax is first person, singular and the subject, which in this case is explicitly stated, precedes the predicate. Also, since the subject, אני, 'I', is an independent personal pronoun, it can further be described as a determinate noun phrase (NPdet) with a noun, קהלת, 'Qohelet', in apposition to it. Text-syntactically, אני is viewed as identifying the central participant in the text as 'Qohelet' a title already introduced into the discourse in 1,01a and 1,02b. Based on the lack of the Wayyiqtol form ([N]arrative) and the lack of an explicit marking of an embedded quotation or direct speech (DQ) the text type is identified as Discursive (D).

Having identified these formally marked features, we are now ready to make a syntactic connection. Since there are no obvious subordinating features present in this clause, we must base our connection on the highest degree of correspondence between clauses (cf. general procedure 2.1.1.3) giving priority to the formal features marked on the surface level of the clause. Two clauses present themselves as candidates for connection. The first, 1,02b<sup>9</sup> (אמר קהלת, 'said Qohelet'), is a 0 + Qatal + X clause. It is an asyndetic Qatal clause with the same NPdet subject, קהלת, as 1,12a. However, the verb's morpho-syntax is third person, masculine, singular which differs from our present clause and, therefore, a decision is postponed until we can determine if a better option is available. The second candidate is clause 1,01a. Although it is a nominal clause and therefore a different type, there is a high degree of lexical repetition (cf. above 2.1.1.3 under 'Lexical Features'). The lexemes, קהלת, מלך, 'king', and the phrase בירושלם, 'in Jerusalem', appear in both verses. The reintroduction or more explicit identification of the central participant in clause 1,12a together with a high degree of lexical correspondence leads us to make a connection to clause 1,01a. This connection has

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<sup>7</sup> Every clause containing a finite verb form is identified as a verbal clause regardless of: 1) the position of the verb in the clause; 2) the tense/aspect of the verb; or 3) the verb's lexeme.

<sup>8</sup> This abbreviated way of labeling clauses includes both the type and order of its constituents. Clause elements considered most significant for the determination of clause hierarchies include: presence (W) or absence (0) of an initial *waw* (this feature is only marked for verbal clauses); verb 'tense' or verbal form; and pre-predicate elements. For the purpose of this study 'X' will be used in the body of the work to indicate an explicit subject regardless of its position in the clause. Additional abbreviations used in the body of this study to indicate other pre-predicate members of verbal clauses include: C = conjunction (other than *waw*); N = negative; R = relative; Z = any other clause element. A full description of all the abbreviations we have used can be found listed in alphabetical order at the back of this work and on the bookmark accompanying this volume.

<sup>9</sup> Any clause not represented in the Tables may be found in the corresponding full clause hierarchy presented in Chapter 5.

the added effect then, of marking the end point of the direct speech section which began in clause 1,02b. Since the clause type of 1,12a is different from 1,01a, we conclude that these clauses are operating at different levels of the text. Therefore, clause 1,12a is indented on the schema (cf. 2.1.2.1) to indicate its text syntactic relationship to 1,01a. This connection highlights the point that when constructing a hierarchy, one must take into account the entire constellation of formally marked and unmarked textual features. We cannot focus on the verb form or clause type alone.

#### Clause 1,13a

[<Co> בירושלם ] [<PC> <sp> מלך / על ישראל ] [<Pr> הייתי ] [<Su> <ap> קהלת / אני ]	1,12a
[<Ob> את לבי ] [<Pr> נתתי ] [<Cj> ו ]	1,13a
<i>And I set my heart</i>	

Clause 1,13a is a W + Qatal clause. The verb is first person, masculine singular which agrees with the 1<sup>st</sup> person singular suffix on the direct object. These morphological features, which depend upon 1,12a for the identification of the pronominal referent, together with the presence of the *waw* indicate an immediate connection to the previous clause (cf. 2.1.1.1). Clause 1,13a is also indented since it is a different type.

#### Clause 1,13b

[<Ob> את לבי ] [<Pr> נתתי ] [<Cj> ו ]	1,13a
[<Pr> לדרוש ]	1,13b
<i>to seek</i>	

Clause 1,13b is a 0 + infc. clause. Such clauses are usually dependent when they follow a finite verbal clause (cf. 2.1.1.1).

#### Clause 1,13c

[<Pr> לדרוש ]	1,13b
[<Co> על כל ] [<Aj> בחכמה ] [<Pr> לתור ] [<Cj> ו ]	1,13c
<i>and to explore by wisdom concerning all</i>	

This is a W + infc. clause. The presence of the *waw* indicates a connection to the preceding clause (cf. 2.1.1.1 and 2.1.1.2). It is indented under 1,13b since it is a slightly different clause type (cf. 2.1.2.1). However, at a later stage of analysis such a decision may be changed if it is determined that the second action being referred to here is coordinate rather than subordinate to the first. It should be noted as well that for the first time, the participant 'wisdom', is introduced into the discourse.

#### Clause 1,13d

[<Co> על כל ] [<Aj> בחכמה ] [<Pr> לתור ] [<Cj> ו ]	1,13c
[<Lo> תחת השמים ] [<Pr> נעשה ] [<Re> אשר ]	1,13d
<i>which has been done under heaven</i>	



Clause 1,13d, a 0 + R<sup>10</sup> + Qatal clause, continues the subordinate relationship of the preceding clause through the presence of the relative pronoun (cf. 2.1.1.1).

#### Clause 1,13e

[<Co> כל ] [<Aj> בחכמה ] [<Pr> לתור ] [<Cj> ו ]	1,13c
[<PC> ענין רע ] [<Su> הוא ]	1,13e
<i>It is a disagreeable task</i>	

The only real syntactic clue available to us in this clause is the 3<sup>rd</sup> person, masculine, singular (3ms) inflection of the pronoun, הוא, 'he'. If it has a specific referent in this context, the best option is כל, 'all', in 1,13c. Therefore, we connect clause 1,13e to clause 1,13c.

#### Clause 1,13f

[<PC> ענין רע ] [<Su> הוא ]	1,13e
[<Co> לבני האדם ] [<Su> אלהים ] [<Pr> נתן ]	1,13f
<i>God has given to the sons of men</i>	

Clause 1,13f is a 0 + Qatal + X clause. The verb's morpho-syntax is 3ms and a new participant is introduced in the form of a NPdet, אלהים, 'God'. An additional participant is also introduced into the discourse at this point by the NPdet לבני האדם, 'mankind'. Here we observe that there is a lack of formally marked correspondence between 1,13f and 1,13e. Does this mean that this clause must be connected to one of the previous Qatal clauses (e.g. 1,12a or 1,13a) with which it has a higher degree of grammatical correspondence? We reject that option for two reasons. First, there is at least a functional relationship (cf. above 2.1.1.3 under 'Unmarked Correspondence') between 1,13e and 1,13f with the former serving as an object clause for the latter. Secondly, the pronominal suffix on the preposition in clause 1,13g (which is grammatically subordinate to 1,13f due to the infinitival form) has an element of 1,13e as its antecedent. This inter-clausal anaphoric reference serves to bind both 1,13f and 1,13g to clause 1,13e in a grammatically subordinate relationship. Therefore, we choose to connect clause 1,13f to clause 1,13e. This illustrates how the reader's initial impressions or decisions may change as more linguistic data is gathered by continuing the reading process.

#### Clause 1,13g

[<Co> לבני האדם ] [<Su> אלהים ] [<Pr> נתן ]	1,13f
[<Co> בו ] [<Pr> לענות ]	1,13g
<i>to be occupied with it</i>	

As we just stated, this clause which is 0 + infc., is grammatically subordinate to 1,13f as our indentation indicates.

<sup>10</sup> 'R' = relative pronoun; see note 8.

Clause 1.14a

[<Ob> ראייתי ] [<Pr> את כל המעשים ] 1,14a  
I saw all the deeds

The type of clause 1,14a is 0 + Qatal. Here we see a return to the 1<sup>st</sup> person singular verb form but without the explicit subject as in 1,12a. However, based on the similarity of clause type (both are Qatal clauses) and the resulting continuation of the central participant, clause 1,12a presents itself as the best candidate for a mother clause. Since the types are not exact (X + Qatal vs. 0 + Qatal), 1,14a is indented. It should also be noted that clause 1,14a introduces a new participant (מַעֲשֵׂה, ‘work’) which will play a significant role in various sections of Qohelet’s discourse.

### 2.2.2 General Application of Procedures

We hoped that the above discussion is sufficient to give one a feel for how the procedures for constructing a clause hierarchy are both developed and applied in an iterative manner during the reading process. The hierarchy is sequentially built up one clause at a time with clause placement modifications being made as one proceeds through the text. Before turning our attention to the poetic section of Qohelet 1, we would like to comment in a more general way on the remaining clauses of Qohelet 1 and 2 which are significant to the determination of the hierarchy for this section. Please refer to the text displayed in Table 2.2 for the following discussion.<sup>11</sup>

#### 2.2.2.1 Clear Subordination between Clauses

The first two procedures do not require much explanation. We repeat them here for ease of reference.

#### 2.1.1.1 Clauses with Explicit Subordinating Features

Clauses which possess obvious subordinating features (e.g. relative pronouns, conjunctions, or infinitives) are connected to the preceding clause unless context demands a more syntactically logical connection to other clauses.

<sup>11</sup>A few additional explanations about the layout will be helpful at this point. The first arrow in Table 2.2 indicates that clause 2,03a connects to a clause (1,12a) encountered earlier in the text (see Table 2.1). The next arrow indicates that clauses 2,01a and 1,16a are parallel and connect to clause 1,12a as described in the text below. The remaining arrows are used to make a clause's position in the hierarchy more clear. The box with single dashed lines marks the boundaries of Narrative sections (e.g. clauses 1,17a-b). Boxes with double dashed lines mark embedded quotation sections (see Table 2.3). In the right-hand columns we have used '~~~~~' to mark where clauses have been omitted for the sake of space.

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Co> עם לבי ] [<Su> אני ] [<Pr> דברתי ]	1,16a	D	0QtIX	1sg-
[<Ob> לבי ] [<Pr> אחנה ] [<Cj> 1 ]	1,17a	N	WaYqt	1sg-
[<Ob> לדעת ] [<Pr> חכמה ודעת הוללות ושכלות ]	1,17b	N	0infC	----
[<Pr> ידעתי ]	1,17c	D	0QtI	1sg-
[<Co> בלבי ] [<Su> אני ] [<Pr> אמרתי ]	2,01a	D	0QtIX	1sg-
[<Co> בלבי ] [<Pr> תרתי ]	2,03a	D	0QtI	1sg-
[<Ob> במשור ] [<Aj> בין ] [<Pr> למשור ]	2,03b	D	0infC	----
[<Aj> בחכמה ] [<PC> נהג ] [<Su> לבי ] [<Cj> 1 ]	2,03c	D	ptC.	-sgM
[<Co> בסכלות ] [<Pr> לאחז ] [<Cj> 1 ]	2,03d	D	Winfc	----
[<Pr> אשר ] [<Re> אראה ]	2,03e	D	0RYqt	1sg-
[<Su> זה ] [<Qp> אי ]	2,03f	D	NmCl	-sg-
[<Co> האדם ] [<PC> טוב ]	2,03g	D	NmCl	----
[<Ti>... מספר ] [<Lo> תחת השמים ] [<Pr> יעשו ] [<Re> אשר ]	2,03h	D	RYqt	3plM
[<Ob> מעשי ] [<Pr> הנדלתי ]	2,04a	D	0QtI	1sg-
[<Ob> בחים ] [<Co> לי ] [<Pr> בניתי ]	2,04b	D	0QtI	1sg-
[<Ob> כרמים ] [<Co> לי ] [<Pr> נשעתי ]	2,04c	D	0QtI	1sg-
[<Pr> גדלתי ] [<Cj> 1 ]	2,09a	D	WQtI	1sg-
[<Co> מעשי ] [<Su> אני ] [<Pr> פניתי ] [<Cj> 1 ]	2,11a	D	WQtIX	1sgM
[<Aj> הנה ] [<Cj> 1 ]	2,11f	D	Msyn	----
[<PC> הכל ] [<Su> הבל ]	2,11g	D	NmCl	----
[<PC> רוח ] [<Cj> 1 ]	2,11h	D	Ellp	----
[<PC> השמש ] [<Su> יתרון ] [<Ng> אין ] [<Cj> 1 ]	2,11i	D	NmCl	----
[<Su> אני ] [<Pr> פניתי ] [<Cj> 1 ]	2,12a	D	WQtIX	1sg-
[<Ob> לסכלות ] [<Pr> לראות ] [<Pr> חכמה והוללות וסכלות ]	2,12b	D	0infC	----
[<Su> אני ] [<Pr> ראיתי ] [<Cj> 1 ]	2,13a	D	WQtIX	1sg-
[<PC><sp> מן הסכלות ] [<Re> ש ] [<eX> יש ] [<Su> יתרון ]	2,13b	D	NmCl	----
[<Su> אני ] [<Mo> גם ] [<Pr> ידעתי ] [<Cj> 1 ]	2,14d	D	WQtIX	1sg-
[<Pr> יקרה ] [<Su> אחר ] [<Re> ש ]	2,14e	D	0RXYqt	3sgM
[<Ob> כלם ]				
[<Co> בלבי ] [<Su> אני ] [<Pr> אמרתי ] [<Cj> 1 ]	2,15a	D	WQtIX	1sg-
[<Co> בלבי ] [<Pr> דברתי ] [<Cj> 1 ]	2,15f	D	WQtI	1sg-
[<Ob> החיים ] [<Pr> שנאתי ] [<Cj> 1 ]	2,17a	D	WQtI	1sg-
[<Ob> עמלי ] [<Su> אני ] [<Pr> שנאתי ] [<Cj> 1 ]	2,18a	D	WQtIX	1sg-
[<Su> אני ] [<Pr> סבוחי ] [<Cj> 1 ]	2,20a	D	WQtIX	1sg-
[<Co> העמל ] [<Pr> ליאש ] [<Ob> את לבי ]	2,20b	D	0infC	----
[<Lo> השמש ] [<Pr> עמלתי ] [<Re> ש ]	2,20c	D	0RQtI	1sg-
[<Su> אני ] [<Pr> ראיתי ] [<Ob> זה ] [<Mo> גם ]	2,24e	D	0ZQtIX	1sg-

Table 2.2

### 2.1.1.2 Conditions for Continuing Subordinating Features

Clauses do not connect to subordinate clauses unless they continue the subordinate relation (e.g. through the further use of relative pronouns or conjunctions).

The relationships between clauses 2,03a-h can serve as an example of how these two procedures were formulated.

- 2,03b (0 + infc.) → 2,03a (0 + Qatal), syntactic subordination
- 2,03c (W + NmCl[ptc]) → 2,03b (0 + infc.), subordination and continuation
- 2,03d (W + infc.) → 2,03b (0 + infc.), subordination and continuation
- 2,03e (0 + R + Yiqtol) → 2,03a (0 + Qatal), subordination (connection based on correspondence of verb's person and number; cf. procedure 2.1.1.2)

Clause 2,03f (a nominal clause functioning both as object of  $\text{רָאָה}$ , 'see', in 2,03e and subject of 2,03g), clause 2,03g (a nominal clause functioning as predicate of 2,03f), and clause 2,03h (an attributive Yiqtol clause) each continue the subordinate relation sequence begun in clause 2,03e.

Numerous other examples demonstrating these procedures could be provided from clauses: 2,11a-e; 2,12a-e; 2,15f-16c; 2,17a-e; 2,18a-d; 2,20a-21e; and 2,24e-26g.<sup>12</sup>

### 2.2.2.2 Formal Correspondence between Clauses

The third general procedure is obviously the most complex and, therefore, the most difficult to apply consistently.

#### 2.1.1.3 Clauses Lacking Explicit Subordinating Features

When no obvious syntactic subordination markers are present, then the relationship between two clauses is determined by the type and number of additional connecting features. Therefore, the clauses of a text are analyzed sequentially to determine the type of correspondence present (either formally marked by grammatical or lexical features or unmarked as in the case of semantic features) and the degree of that correspondence (the number of parallel features).

We begin by identifying those clauses in the schema that lack obvious syntactic subordination but demonstrate a high degree of formal correspondence. Clauses 2,04b.04c.05a.06a.07a.08a.08b are all formally marked as 0 + Qatal clauses with first person, singular verb forms. The grammatical correspondence is further indicated by the presence of verb and object elements in each of these clauses. Lexical correspondence is seen through the repetition of the complement element  $\text{לִּי}$ , 'to me', in all but one of the clauses. The first person

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<sup>12</sup> See the full clause hierarchy in section 5.2.1.2 for these examples.

verb forms also serve to continue the main participant. Therefore, these clauses share not only formal correspondence, but a very high degree of formal correspondence due to the presence of parallel grammatical, text-syntactic, and lexical features in each clause. This correspondence is graphically displayed by their parallel alignment in the schema of Table 2.2<sup>13</sup> (cf. procedure 2.1.2.1).

Two other clauses of importance that display exact formal correspondence are 1,16a and 2,01a. They are both 0 + Qatal + X clauses with first person singular verb forms and identical X elements (אני). The degree of correspondence between these two clauses is increased by the presence of an additional lexical element, לבי, ‘my heart’, in both. Since the independent pronoun is not syntactically required, its use in these two clauses represents an explicit formal marking that functions to reintroduce the central participant in these sections of our text. For reasons already stated above, these clauses are marked as parallel in the hierarchy. This means that they operate at the same level of the text and connect to the same mother clause.

[<Co> בירושלם ] [<PC> <sp> על ישראל / מלך ] [<Pr> הייתי ] [<Su> <ap> אני / קהלת ]	1,12a
<i>I, Qohelet, was king over Israel in Jerusalem</i>	
[<Co> לבי ] [<Su> אני ] [<Pr> דברתי ]	1,16a
<i>I said to myself</i>	
[<Co> בלבי ] [<Su> אני ] [<Pr> אמרתי ]	2,01a
<i>I said to myself</i>	

The decision to connect 1,16a and 2,01a to 1,12a was reached by the following process. First, the clauses which present themselves as the most likely candidates for connection due to their higher degree of formal correspondence with 1,16a and 2,01a are (see Table 2.1): 1,14a, a 0 + Qatal(1<sup>st</sup> person, singular) clause; 1,13a, a W + Qatal(1<sup>st</sup>, singular) clause with repetition of לבי; or 1,12a, a 0 + X + Qatal(1<sup>st</sup>, singular) with the identical NPdet (אני) element as subject. Second, though the order of the elements is different, the highest degree of correspondence appears to be between 1,16a/2,01a and 1,12a with Qatal 1s verb forms and identical NPdets. Finally, the participant חכמה, ‘wisdom’, is also reintroduced in the subordinate clauses following 1,16a (cf. 1,13c where חכמה was first introduced). Therefore, clauses 1,16a and 2,01a are parallel and connected to 1,12a in the hierarchy.

A connection of a different kind can be seen for clause 2,03a.

<sup>13</sup> These clauses are all identical to 2,04a (0 + Qatal) and initially were placed in a parallel relationship to it in the hierarchy. However, once we encountered 2,09a (W + Qatal) with the lexical repetition of גדל, ‘enlarge’, a separate connection to 2,04a was required. This resulted in the indentation of 2,04b-2,08b. Further indentation resulted from connecting 2,11a (W + Qatal + X) to 2,04a based on clause type and the reintroduction of the participant מעשי, ‘my works’.

[<Co> בירושלם ] [<PC> <sp> מלך / על ישראל ] [<Pr> הייתי ] [<Su> <ap> קהלת ]	1,12a
<i>I, Qohelet, was king over Israel in Jerusalem</i>	
[<Co> בלבי ] [<Pr> תרתי ]	2,03a
<i>I explored with my mind</i>	

Two clauses (1,14a and 1,17c) which are of identical type to 2,03a (0 + Qatal) have occurred in the preceding context. However, these clauses are not available for consideration because they have been blocked by connections made at higher levels of the hierarchy.<sup>14</sup> Therefore, when comparing degrees of correspondence marked by the surface level linguistic signals among available clauses, only two options present themselves: clause 2,01a (0 + Qatal + X) or 1,12a (0 + X + Qatal). Since neither of these match the clause type of 2,03a, we must base our decision for connection on additional linguistic features. The features suggesting a connection to 2,01a are the verb morphology (1<sup>st</sup>, singular), the continuation of the main participant (though not renominalized in 2,03a), the exact repetition of the participant לבי with the כ preposition and the relative closeness of the connection (9 clauses). Some of these same features are also found in 1,12a and the following clauses. In 1,12aff we find a 1<sup>st</sup> person Qatal verb with קהלת as subject, and the participant לבי. In addition we find the lexical repetition of the lexeme חור, 'explore', (1,13c; 2,03a) and the phrase תחת השמים, 'under heaven', (1,13d; 2,03h<sup>15</sup>), and the reintroduction of the participants לבני האדם, 'mankind', (1,13f; 2,03g) and חכמה (1,13c; 2,03c). We also note the presence of a syntactic pattern 'Qatal clause + infinitive clause + infinitive clause' in both 1,13a-c and 2,03a-d. We will comment on the significance of this pattern for the hierarchy of Qohelet in more detail in the next chapter (see 3.3.1). We believe that the large number of additional linguistic features shared by 2,03a and 1,12a and their surrounding context is adequate to overcome the distance between them (41 clauses). Therefore, we connect 2,03a to 1,12a in the hierarchy. Once again we can see how the entire constellation of formal features of the clause must be considered before a decision is made regarding connection.

This point is even more clearly seen when we consider the difference in connections made for clauses 2,11a and 2,12a. From Table 2.2 we can see that these clauses are almost identical (W + Qatal + X[אני]) but are placed at different levels of the hierarchy. We will summarize how we arrived at this decision, beginning with clause 2,11a.

<sup>14</sup> This principle is referred to in procedure 2.1.2.4. When a subsequent clause connects to a clause of a higher level in the hierarchy, the effect is that all the clauses in between are blocked from further consideration for connection. The affect of this on the discourse level is the marking of an embedded paragraph.

<sup>15</sup> This exact phrase occurs in Qohelet only in these two instances and in 3,01b.



Three clauses present themselves as possible mother clauses to clause 2,11a, namely 2,03a.04a.09a. Even though none of these are of the same type as 2,11a (W + Qatal + X), they do correspond in terms of other grammatical and text-syntactic features. In order to determine the best connection, other formal markers of correspondence, like lexical features, must be considered. The most significant linguistic signal, in our opinion, is the occurrence of the NPdet, 'מעשי', 'my works', in clauses 2,11a and 2,04a. This lexical feature seems to force a more immediate connection since it has been the focus of Qohelet's discussion in the preceding seven verses. Therefore, clause 2,11a is connected to clause 2,04a where the exact lexeme is first used.

So now what do we do when we arrive at clause 2,12a? Formally it is identical to clause 2,11a with exact lexical repetition up to the complement element. While an initial decision might be to make this clause parallel to 2,11a, as one reads on in the text such a decision becomes unsatisfactory. In the following clause participants are reintroduced in the forms of חכמה and סכלות, 'folly'. Also the generic האדם, 'mankind', is presented in 2,12c. For the remainder of the chapter, at least one, and sometimes all of these participants can be found 'on stage'. Also this is not the first time in this chapter these items have been mentioned. All of them were first introduced in the clauses immediately following 2,03a. Therefore, based on this high degree of lexical reintroduction into the discourse of these secondary participants, we suggest that it is better to connect clause 2,12a to clause 2,03a instead of 2,11a.<sup>16</sup>

As we mentioned regarding the possible connection between clause 2,11a and 2,01a, the distance here is also a problem. However, we would submit that the high degree of participant reintroduction is sufficient to overcome this problem in this case. The extensive text-syntactic and lexical repetition serves to form a cohesive tie between these two clauses that the reader is able to identify quite naturally. Since the clause types are not identical, clause 2,12a is indented under 2,03a. This has the added effect of indenting clause 2,04a and all the clauses which connect to it.

<sup>16</sup> It also seems significant that both clauses 2,03a and 2,12a are followed by infinitive clauses which serve to complement the verbal action. We discuss the significance of this syntactic pattern as a structuring device in Qohelet in section 3.3.1.

### 2.2.2.3 Layout Considerations

Some examples have already been provided in our discussion that demonstrate how we deduced and applied the first procedure (2.1.2.1) regarding the parallel placement within the hierarchy of clauses of the same type. In our reading of Qohelet, however, we discovered an important exception to this procedure. Due to its importance for the construction of the hierarchy and its frequency of occurrence, we have made this discovery a separate procedure.

#### 2.1.2.2 Exception to the Previous Procedure

If a subsequent clause is of the same type as a previous clause *and* continues a secondary participant already introduced, it should be indented under the previous clause.

The following examples explain how we arrived at this procedural statement.

Applying the same careful analysis of clause types and participants to the clauses following 2,12a also results in a multi-leveled hierarchy. Even though clauses 2,12a.13a.14d.15a.18a.20a display a high degree of grammatical correspondence (W + Qatal + X[אני]), they are not all placed at the same level of the hierarchy. Clauses 2,13a.14d.15a are all indented under 2,12a because they continue two important secondary participant sets introduced there, namely חכמה/חכם, ‘wisdom/wise’, and סכלות/סכל, ‘folly/ fool’. As we come to 2,18a we see the introduction of a new secondary participant, עמל, ‘toil’, and the reintroduction of one of the participants named in 2,12c, האדם (who may turn out to be a חכם, ‘wise man’, or a סכל, ‘fool’, – 2,18c.19b-c). Because 2,18-19 involve additional participants to those developed in 2,13-17, we make a separate connection to 2,12a. Clause 2,20a and following continues the same participants of 2,18-19 but in a more general sense. Instead of ‘my toil’ (עמלי, 2,18a.19d) it is now ‘his toil’ (עמלי, 2,21b.22a. 24d) or ‘the toil’ (העמל, 2,20b).<sup>17</sup> Also, instead of ‘the man who will come after me’ (2,18c-d), we find the more generic יש אדם, ‘there is a person’, (2,21a) and the general reference to ‘mankind’ (2,22a.24a). In addition, we find the syntactic pattern previously mentioned of a Qatal clause followed by an infinitive clause (2,20a-b). This same pattern occurs in 2,12a-b. This combination of text-syntactic and grammatical features caused us to make another separate connection for 2,20a to 2,12a.<sup>18</sup>

Finally, we will take a brief look at some examples related to the last two general procedures dealing with layout considerations.

<sup>17</sup> Though he does use the 1<sup>st</sup> person form עמלתי, ‘I toiled’, in 2,20c, the reason given for his despair is stated in general terms of the results of the toil of mankind (cf. 2,21a-e).

<sup>18</sup> We have saved our detailed discussion of the placement and function of 2,24e until section 3.1.2.1 below.



### 2.1.2.3 Based on Semantic Correspondence

When a daughter clause displays only a semantic correspondence to the preceding short string of clauses, it should connect to the first clause of this brief segment which contains the corresponding concept.

This procedure can be illustrated by looking at a few of the *גם זה הבל*, ‘also this is absurd’<sup>19</sup>, clauses. Clause 2,19g (see 5.2.1.2) has no clear formally marked features that would lead us to connect it to any of the clauses in the immediate context. Since the following clause connects at a higher level, it seems reasonable to assume that the demonstrative pronoun is being used anaphorically in this case. Since no specific referent can be identified, it is most likely that *זו* is a general reference to the whole situation described in clauses 2,19a-f. Therefore, because of this semantic cohesion, we connect clause 2,19g to clause 2,19a, the first clause that introduced the situation being described. Connection decisions corresponding to this one can also be seen in clauses 2,21f and 2,23d-e.

The last procedure states:

### 2.1.2.4 Based on Lack of Correspondence

If no corresponding clause (formal or unmarked) is available (i.e. either not present in the text or has been superseded by previous clause connections), then the clause is assigned to level ‘0’ and a new major text division begins.

The initial clause of the book of Qohelet is assigned to level ‘0’ by default. In addition to this, we found no corresponding clause connections for 3,01a; 7,25a; 10,16a; and 12,08a. Each of these clauses was assigned the level ‘0’ in the hierarchy and, as a result, each initiates a major text division. Therefore, the resulting text-syntactic structure of Qohelet with five major divisions was determined by the application of the above procedures which seek to identify and follow the surface-level text-linguistic signals present in the text. How we arrived at our placement decisions for each of these clauses will be described

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<sup>19</sup> We have chosen ‘absurd’ as the default English gloss for *הבל*, though we remain unconvinced that this is appropriate for all its occurrences in Qohelet. Following A. Schoors, *The Preacher Sought to Find Pleasing Words: A Study of the Language of Qoheleth, Part II: Vocabulary* (OLA, 143), Leuven: Peeters, 2004, 125, we use absurd in the sense that, ‘... it refers to a disparity between two phenomena that are thought to be linked by a bond of harmony or causality but are actually disjunct or even conflicting.’ For a thorough defense of this meaning for *הבל* in Qohelet, see M.V. Fox, *Qohelet and His Contradictions* (JSOTSup, 71), Sheffield: Almond Press, 1989, 29-48, and *A Time to Tear Down & A Time to Build Up: A Rereading of Ecclesiastes*, Grand Rapids: Eerdmans, 1999, 27-42.

in detail in Chapter 3. But first, we will demonstrate how these procedures were also applied to the more ‘poetic-like’ section of Qohelet 1,01-08.

### 2.2.3 General Procedures Applied to Qohelet 1,01-08

We now turn our attention to the beginning of Qohelet 1. We have reproduced a portion of the hierarchy in Table 2.3 below to serve as reference for our discussion.<sup>20</sup> Clause 1,01a introduces the central participant for our text (קהלה) through a nominal clause. It is placed in the highest position in the hierarchy by default since it is the initial clause. Clause 1,02b, a 0 + Qatal + X clause with a 3ms verb form, is connected to 1,01a due to the exact lexical repetition of the central participant (קהלה) and the semantic relationship between אמר, ‘say’, and דבר, ‘word’. Since 1,02a is a fronted object clause of the verb אמר in 1,02b, it is also included as part of the direct speech section, which has been embedded in the Discursive text, and is marked as ‘DQ’ in the ‘Text Type’ column. The clauses following 1,02b, viz. 1,02c-11e, continue the direct speech and are similarly marked in the hierarchy. All these clauses are included as part of the DQ section due to the fact that no formal feature occurs in the text to signal a break in the speech section until we reach 1,12a. Clause 1,03a has been connected to the הבל statement in clause 1,02c due to the similarity of clause types (0 + NmCl) and because a semantic connection between הבל, ‘absurd’, and מה יתרון, ‘what profit’, seems to be implied.

This brings us to the section of our text which is dominated by participial nominal clauses. We encounter the first participle in clause 1,04a where it is accompanied by a fronted NPindet – דור, ‘generation’. Based on grammatical correspondence clause 1,03a is the best candidate for connection (0 + NmCl → 0 + NmCl). This is further confirmed by the semantic relationship between דור and אדם, ‘mankind’. Although the meaning of דור may be primarily temporal here, the period of time which it indicates ‘may be comprehended only as the duration of the people living in it’.<sup>21</sup> Therefore, we make a connection between this clause and clause 1,03a based on grammatical correspondence and the overlap of semantic fields between דור and אדם.

Clause 1,04a could be placed as parallel to 1,03a since their clause type is identical, however, there are two features that work against that. First, later clauses need to connect to 1,03a (i.e. 1,08a and 1,11a) due to additional cohesive signals. This has the effect of indenting clause 1,04a and all the

<sup>20</sup> Clause numbers 1,07b-g and 1,08b-11e are all either directly or indirectly subordinate clauses and do not play a significant role in our hierarchy. Therefore, they have not been included in the table.

<sup>21</sup> G. Gerleman, ‘דור’ in: E. Jenni, C. Westermann (eds), M.E. Biddle (transl.), *Theological Lexicon of the Old Testament*, Peabody, Mass.: Hendrickson, 1997, 1:334.

clauses dependent upon it.<sup>22</sup> The second feature is the high frequency of participles occurring in this portion of the text. These participial forms help to form the framework for the subsection of 1,04a-07g.<sup>23</sup> It seems best to highlight this grammatical unity by indenting this section as a block of text beginning with the clause where the first participle occurs.

Clause Hierarchy	Reference Text	Clause Type	P/N/G
[<Su><sp><ap><ap> דברי קהלת/בן דוד/מלך בירושלם ]...	1,01a	D NmCl	---
[<PC> הבל הבלים ]	1,02a	DQ NmCl	---
[<Su> קהלת ] [<Pr> אמר ]	1,02b	D 0QtI	3sgM
[<PC> הבל הבלים ]	1,02c	DQ NmCl	---
[<PC> הבל ] [<Su> הכל ]	1,02d	DQ NmCl	---
[<Su><sp><sp> עמלו בכל לאדם/יתרון ] [<Qp> מזה ]	1,03a	DQ NmCl	---
[<Lo> השמש ] [<Pr> יעמל ] [<Re> ש ]	1,03b	DQ XYqt	3sgM
[<PC> הלך ] [<Su> דור ]	1,04a	DQ ptc.	-sgM
[<PC> בא ] [<Su> דור ] [<Cj> ו ]	1,04b	DQ ptc.	-sgM
[<PC> עמדת ] [<Ti> לעולם ] [<Su> הארץ ] [<Cj> ו ]	1,04c	DQ ptc.	-sgF
[<Su> השמש ] [<Pr> זרח ] [<Cj> ו ]	1,05a	DQ WQtI	3sgM
[<Su> השמש ] [<Pr> בא ] [<Cj> ו ]	1,05b	DQ WQtI	3sgM
[<PC> שואף ] [<Co> אל מקומו ] [<Cj> ו ]	1,05c	DQ ptc.	-sgM
[<Lo> שם ] [<Su> הוא ] [<PC> זרח ]	1,05d	DQ ptc.	-sgM
[<Co> אל דרום ] [<PC> הולך ]	1,06a	DQ ptc.	-sgM
[<Co> אל צפון ] [<PC> סובב ] [<Cj> ו ]	1,06b	DQ ptc.	-sgM
[<PC> סובב ]	1,06c	DQ ptc.	-sgM
[<PC> סבב ]	1,06d	DQ ptc.	-sgM
[<Su> הרוח ] [<PC> הולך ]	1,06e	DQ ptc.	-sgM
[<Su> הרוח ] [<PC> שב ] [<Co> על סביבתי ] [<Cj> ו ]	1,06f	DQ ptc.	-sgM
[<Co> הים ] [<PC> הלכים ] [<Su> כל הנחלים ]	1,07a	DQ ptc.	-plM
[<PC> ינעים ] [<Su> כל הדברים ]	1,08a	DQ AjCl	-plM

Table 2.3

Clause 1,04c presents a contrast to the concepts of clauses 1,04a-b. ‘Generations go and come but the earth remains’. The presence of the *waw* clearly expresses subordination and so 1,04c is connected to 1,04a where the contrasted imagery begins. The introduction of a new participant (הארץ) also suggests a connection back to 1,04a rather than to 1,04b which would indicate a continuation of the subordination.

<sup>22</sup> We have already encountered this phenomenon with the 0 + Qatal clauses following 2,04a.

<sup>23</sup> The only exception to this may be the debated forms of the verbs in 1,05a and 1,05b. At this point in our research identifying their exact form is not essential since the presence of the *waw* suggests subordination.

The introduction of הארץ, 'the earth', activates a set of possible participants related to cosmological or natural elements. Therefore, השמש, 'the sun', הרוח, 'the wind', and הנחלים, 'the streams', which appear in the following clauses, are not foreign to the context but serve to form lexico-semantic cohesive ties not only with one another but with הארץ as well. As a result, the clauses introducing each one of these related participants (i.e. 1,05a.06a.07a) are connected directly to 1,04c where the head element occurs.

The final clause we wish to examine is 1,08a. At first glance, this clause looks to be parallel to clause 1,07a since both begin with a plural NPdet as subject and have a plural predicate complement. However, since this is an adjectival clause, the chain of participial predicates with a new subject is broken for the first time in 14 clauses. Also we see two important participants return in the following clauses. First, איש, 'man', occurs in clause 1,08b. This indicates a lexical connection to the יתרון לאדם, 'advantage for mankind', in clause 1,03a. Clause 1,08b also contains a Yiqtol verb form which has not occurred since 1,03b. This provides a grammatical marker for our connection as well. The clauses following 1,08a return to the evaluation of 'the advantage of human labor' and emphasize the limitations of human activities. Even what mankind does has already been done and 'there is nothing new under the sun' (v. 9). Though this semantic relation is not formally marked in the text, when considered together with the formal features of correspondence already mentioned, it provides additional evidence to support our connection. Finally, and perhaps a bit remotely, the repetition of 'under the sun' in 1,09i (cf. clause 1,03b) also suggests a return to the earlier question of clause 1,03a. Based on the combination of these marked and unmarked features then, we connect clause 1,08a to clause 1,03a. This has the additional effect of indenting clauses 1,04a-07g as an embedded paragraph.

We hope that the detailed description above is adequate to explain the procedures followed in the construction of the clause hierarchy for Qohelet. As one reads through a text, a series of complex connections and relations are made automatically by the reader. We have tried to describe in linguistic terms the nature of those relations and to display the 'finished product' graphically in the clause hierarchy. We now turn our attention to the results indicated by the application of our text-linguistic approach to the entire text of Qohelet.

## CHAPTER 3

### APPLICATION OF OUR TEXT-LINGUISTIC APPROACH

מִה־יִתְרוֹן הָעוֹשֶׂה בְּאֶשֶׁר הוּא עֹמֵל  
*What profit does the worker have in his toiling?*

#### 3.0 OVERVIEW

In this chapter we present the results of our text-linguistic approach to reading Qohelet as discourse. Our first task (section 3.1) is to describe the general results of our experiment reflected by the overall text-syntactic structure for the book. We begin by identifying the linguistic features that proved most productive in our experiment. We then describe our results concentrating primarily upon the major breaks indicated by the text-linguistic signals. In the next section (3.2), we provide a more detailed explanation of the resulting hierarchy for the major text segment 7,25 – 10,15. In section 3.3 we discuss the effects the linguistic structuring of the text has on the discourse flow or communication strategy of 7,25 – 10,15. We close this chapter in section 3.4 by presenting our conclusions which include our proposal of a discourse structure for 7,25 – 10,15. While certain exegetical issues and options are raised in this chapter, a more thorough discussion of the implications of this hierarchy for various exegetical approaches to this portion of Qohelet has been delayed until Chapter 4.

#### 3.1 PRESENTATION OF OUR TEXT HIERARCHY FOR QOHELET

##### 3.1.1 *Identification of the Primary Text-linguistic Signals*

In Chapter 2 we described in detail the surface level parameters or linguistic signals of the text that function to mark clause relationships. Our experiment has been to see how much we can say about the structure or hierarchy of Qohelet by concentrating our analysis primarily upon these formal features and the function they have within the text, viz., their influence upon the reading process. We discovered that although all the features listed under 2.1 above assist the reader toward the goal of navigating the text, a few seem to play

more significant roles.<sup>1</sup> These more helpful features are: the grammatical features (especially clause type and morpho-syntax), the use of participants or participant sets, and the repetition of lexical features (lexemes or phrases). In the presentation of the text hierarchy that follows, we will demonstrate how these text-linguistic features function to guide the reading process and to signal the appropriate structure of the text.

### 3.1.2 *Our Text Hierarchy for Qohelet*

Through a systematic, sequential reading of Qohelet guided by the formal, surface-level, text-linguistic signals we encountered in the process, we identified five major divisions in the text: 1,01 – 2,26; 3,01 – 7,24; 7,25 – 10,15; 10,16 – 12,07; and 12,08 – 12,14. We will discuss each of these separately below, giving more detail to 7,25 – 10,15 in section 3.2.

#### 3.1.2.1 Qohelet 1,01 – 2,26<sup>2</sup>

The book of Qohelet begins with what has been universally identified as a superscription or title: רַבִּירִי קֹהֶלֶת בֶּן דָּוִד מֶלֶךְ בִּירוּשָׁלַם, ‘the words of Qohelet, son of David, king in Jerusalem’. Such introductions in wisdom literature are common and serve to indicate ‘origination and/or authorship’.<sup>3</sup> In addition, they also serve the purpose of identifying the context or genre of what is to follow, viz., a report or account of some kind. Therefore, through the first clause of the book the reader is informed not only of the source of what follows, but of the nature and scope of it as well.<sup>4</sup> This means that all of the material following 1,01, unless otherwise marked, should be read as if it is from the person identified as Qohelet and should be considered his words, sayings, observations, reflections, and so forth.

This initial impression is further substantiated by actual ‘words of Qohelet’ being quoted beginning with verse 2. The use of אָמַר קֹהֶלֶת, ‘said Qohelet’, makes the connection of this clause to the initial clause obvious due to

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<sup>1</sup> Due to the near universal acceptance of the text-syntactic function of linguistic features like relative pronouns, conjunctions, and infinitives (cf. 2.1.1.1) as primarily marking subordinating relationships between clauses, we have incorporated them into our approach without further explanation or justification.

<sup>2</sup> See section 2.2.3 above for a more detailed description of the first eight verses of Qohelet 1. The reader is also directed to Chapter 5 for the presentation of the complete hierarchies for each of the major text divisions.

<sup>3</sup> C-L. Seow, *Ecclesiastes* (AB, 18C), New York: Doubleday, 1997, 95.

<sup>4</sup> The additional effects upon the reading caused by the further description of רַבִּירִי קֹהֶלֶת בֶּן דָּוִד מֶלֶךְ בִּירוּשָׁלַם as קֹהֶלֶת will not be discussed since they involve pragmatic issues that lie outside the scope of this study.

the repetition of the main participant, קהלת, and the semantic relationship between אמר, 'said' and דברי, 'words'. In this way the reader is lead to attribute the words that follow to Qohelet, even if they are conveyed by means of an unidentified narrator/editor.<sup>5</sup> The absence of any clear linguistic feature marking the end of the quotation before 1,12a indicates that we are to read all of verses 2-11 (except for 1,02b) as a direct quotation of Qohelet's words.

The 'words of Qohelet' continue in 1,12, only now it is through the direct speech of Qohelet himself. Unlike the previous 3<sup>rd</sup> person reference to Qohelet, which we saw in verse 2, now Qohelet himself speaks directly through the text. Again, unless otherwise directed, the reader assumes that all that follows should be treated as part of this direct address.<sup>6</sup> This clause (1,12a) continues the record of Qohelet's sayings but, because of the difference in the communication level (1<sup>st</sup> person vs. 3<sup>rd</sup> person), it clearly marks an end to the quotation of Qohelet's speech that began in verse 2. A syntactic connection is made from clause 1,12a to 1,01a based on the repetition of the participant, קהלת<sup>7</sup> (through renominalization<sup>8</sup>), the phrase בירושלם, and the lexeme מלך. This connection indicates that the quotation section of verses 2-11 should be considered as embedded.<sup>9</sup>

New participants are introduced into the discourse by clause 1,12a and the clauses immediately following it. These new participants are: בני האדם, 'mankind', אלהים, 'God', ענין, 'business', חכמה, 'wisdom', לבי, 'my heart',

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<sup>5</sup> The use of a 3<sup>rd</sup> person verb with Qohelet as subject obviously signals the role of a narrator or editor but does not change the fact that the content is presented as the words of Qohelet.

<sup>6</sup> These 'words of Qohelet' continue until the narrator/editor reveals his own words beginning in 12,09. This is clearly marked by 3<sup>rd</sup> person pronominal references to Qohelet. Additional clear linguistic indicators of the narrator/editor's 'words' in the midst of Qohelet's are the three occurrences of אמר קהלת in 1,02b, 7,27c, and 12,08b.

<sup>7</sup> The use of the 1<sup>st</sup> person with reference to Qohelet, which continues throughout the book, though with diminishing frequency, emphasizes his role not only as a main participant in the book but as the source of its content as well.

<sup>8</sup> Gülich and Raible define renominalization as follows: 'if an actant in a story ('a man') has been pronominalized ('he') and after this is thematized again ('the man', 'this man', or 'Mr. X'), this reverting from pronoun to noun is called renominalisation'. Definition translation is from A.F. den Exter Blokland, *In Search of Text Syntax: Towards a Syntactic Text Segmentation Model for Biblical Hebrew* (Applicatio, 14), Amsterdam: VU University Press, 1995, 112.

<sup>9</sup> This section contains additional embedded subsections as well: verses 4-7, and 8-10. For details see hierarchy in Chapter 5. We will discuss the importance of identifying embedded sections and their discourse functions for the reading of Qohelet later in this chapter (see 3.4.1).

and אני, 'I'. Based on the occurrences of these participants, the clause types, and the morpho-syntax of the clause elements, a textual hierarchy was mapped out for the rest of Qohelet 1 and 2. As we described in Chapter 2, it is the types and numbers of linguistic features present that help determine cohesive relationships between clauses. Overall this section is held together by the pervasive use of the 1<sup>st</sup> person singular verb forms. More detailed stratifications of the hierarchy were based on the participants that appeared 'on stage' with Qohelet at any given time. We will not repeat a detailed analysis of this text division here except to mention the last subsection – 2,24e-26i.

Most commentators or translations begin the final paragraph for this section with 2,24a. The זה, 'this', of 2,24e, then, is taken to refer to the activities of 2,24b-d (note the repetition of יאכל, 'eat', in 2,24b and 25a). In our opinion, however, the demonstrative pronoun זה should not be the only linguistic signal consulted when determining clause connections, since it is possible for it also to function cataphorically as it does in 9,13a, for example. As we have already mentioned, formal linguistic features like the clause type, verb morphology and lexeme, and the presence of specific participants also play an important role in establishing the text's syntactic hierarchy. Connecting 2,24e, an asyndetic Qatal (1<sup>st</sup> person singular of ראה, 'saw') clause containing an explicit subject (אני), to a nominal (adjectival) clause would be unique in the hierarchy up to this point. The occurrence of this clause type with these clause elements at this point in the text causes us to stop and ask what connection is intended. Does it simply continue the immediately preceding material or does it signal a different connection and therefore, a separate discourse function?

As we have explained in Chapter 1 of this work, the nature of our experiment is to try to establish in a systematic way the structure of the text as indicated by its text-linguistic signals and propose a possible discourse reading based upon this hierarchy. We do not claim that this approach alone says all that there is to say about the structure or meaning of the text and it may need to be modified as additional steps of exegesis are applied to the text. However, we do believe that a text-linguistic analysis of the text should be the initial step in the exegetical process, one that forms the foundation upon which later steps may build. Therefore, we have tried to explain the function of the connections suggested by our method before assuming an error simply because they may disagree with the more established results of previous approaches.

Returning to the case of 2,24e, then, we find that the established pattern for the linguistic system of the text is for such a clause to connect to an earlier comparable Qatal clause, whenever one is available. Therefore, if we are to remain consistent, the best options for connection with 2,24e are either 2,12a or 2,20a, both of which are W + Qatal (1<sup>st</sup> person singular) + X (אני) clauses. The primary linguistic feature in favor of connecting 2,24e to 2,12a is the



shared verbal lexeme **ראה** in 2,12b and repeated in 2,13a. In 2,12a Qohelet reports the continuation of his quest to examine (**לראות**) **הוללות**, **חכמה** (**לראות**), ‘madness’, and **סכלות**, ‘folly’, (cf. 1,17). This is followed by his statement in 2,13a that he observed (**ראיתי**) that wisdom has some ‘advantage’ (**יתרון**) over folly.<sup>10</sup> In addition, 2,24e-26 have the participants **חכמה** and **אדם** in common with 2,12.<sup>11</sup> Connecting 2,24e to 2,12a has the effect, then, of embedding 2,18a-19 and 2,20a-24d as subsections describing Qohelet’s attitudes and conclusions regarding labor, either his own labor (2,18a-19) or mankind’s (2,20a-24d). The unit 2,24e-26 has its own function as a conclusion to the larger unit beginning in 2,12a (see 5.2.1.1).

It is generally accepted among commentators that this section forms a conclusion to Qohelet 1 and 2. This seems to be based on the presence of the formulaic **גם זה הבל ורעות רוח**, ‘also this is absurd and striving after wind’, found in 2,26h-i and the fact that chapter 3 clearly begins a new section. However, as we can see from the hierarchy for this section, this repeated statement, and its variations, operate at different levels of the discourse and do not function consistently to close a text unit (cf. 1,14c-e.17d-e; 2,01e-f.11f-h.17d-e.21f-g). This means that we cannot automatically assign to it a predetermined function.<sup>12</sup> For the determination of the text-hierarchy, it is more helpful to note that chapter 3 begins by introducing a new participant, **עו**, into the text. This participant recurs repeatedly over the first eight verses of this chapter. Therefore, in our opinion, it is participants that play a more predominant role in structuring the text rather than repetitions in general. When one surveys the participants that occur in 2,24e-26, we find: **אדם**, **אלהים**, **ענין**, **חכמה**, **דעת**, **שמחה**, ‘knowledge’, ‘enjoyment’, and **אני**. All of these have occurred previously throughout this section. This dense packing of reintroduced participants provides the linguistic data which alert the reader that a conclusion is being signaled at the discourse level. An additional lin-

<sup>10</sup> This stands in stark contrast to the statement in 2,11i which concludes the previous segment, viz., ‘there is no advantage (**יתרון**) under the sun’.

<sup>11</sup> While it is true that both of these also occur in 2,18a-19 and 2,20a-24d, **עמל**, ‘toil’, is the primary participant marking cohesion in these segments.

<sup>12</sup> Our point here is that even though the **גם זה הבל** clauses do have a structuring function at times, they mark a closure of a unit of varying sizes at different levels of the text. It is not possible to mark the closure of a major division or even large subsections at every occurrence of this clause. Those who point to the significance of this clause as a structuring device usually ignore its occurrence in places where it marks the closure of much smaller units (e.g. 2,15g.19g.21f.23d-e). This is why we believe a hierarchical view of the text offers a better description of how these clauses function to help mark the endings of embedded or indented portions of the text. They do have a structuring function but are inadequate in themselves for marking the appropriate level at which the unit they help close occurs within the text’s overall hierarchy.

guistic feature that may also signal this rhetorical function for this section is the occurrence of a new clause type in its initial clause, 2,24e (0 + Z + Qatal + X).<sup>13</sup> Specifically, 2,24e functions rhetorically to introduce a second and final conclusion ('Also this I realized ...') to this main division. There is not only some advantage to wisdom (2,13a-14b) or to man's labor in general (cf. 1,03 and 2,24a-d), but also when man does experience some benefit from his labor – it is from God (2,24f). Furthermore, it is the טוב לפני האלהים ('those who are good before God', or, in other words – 'the wise') who will receive this benefit, not the חוטא, 'sinner', or, 'the fool'. As stated earlier, our decision to end this section with 2,26i is further supported by the nature of the text-linguistic features found in the opening verses of Qohelet 3. We now turn to discuss the next section.

### 3.1.2.2 Qohelet 3,01 – 7,24

As we already stated above, most commentators accept Qohelet 3,01 as beginning a new major division of the text. Our text-linguistic approach agrees with this conclusion. The new participant, עת, 'time', is introduced in 3,01b and repeated twenty-eight times in the next seven verses. The presence of such extensive representation of this new participant together with the absence of formal features requiring a connection to a previous clause clearly indicate the commencement of a new major section.<sup>14</sup>

Though עת does not recur frequently in the text after 3,08, the presence of this initial front-loading influences the reading of the following text.<sup>15</sup> For example, in 3,09 through the nearly identical repetition of the programmatic question with which he began his quest (מה יתרון העושה באשר הוא עמל, 'What profit does the worker have in his toiling?' cf. 1,03), Qohelet returns to his analysis of the benefit of mankind's labor and toil. But now special emphasis is given to the 'timing' of events and actions that occur within the human experience. There is also more than just a vague semantic connection between 3,09 and 3,01-08, since many of the activities described in verses 2-8 would be performed by the העושה, 'the worker', of 3,09a and can be considered specific examples of the more general term, עמל, used in 3,09b.

<sup>13</sup> In this case Z = the particle גם and the fronted object זה.

<sup>14</sup> However, by reading Qohelet as discourse, we also infer from the lack of linguistic markings to the contrary, that we are to understand this poetic introduction as continuing the 'words of Qohelet'. The resumption of the 1<sup>st</sup> person account in 3,10a also supports this.

<sup>15</sup> The fact that עת is repeated in 3,11a and 17c did provide additional linguistic support for our hierarchy decisions. This is true for the reintroduction of עת in 8,09d and later in 9,11h.12a.f as well.

As we continue reading in 3,10-11, once again we find densely packed repetitions and renominalizations of participants from 1,13-14b, viz., עֲנִין modified in both places by נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעֹנֹת בּוֹ, ‘God has given to mankind to be busy with it’, and הַמַּעֲשֶׂה. On the discourse level then, Qohelet resumes his investigation of human activity in 3,10a focusing on the benefit (יִתְרוֹן) of their עֲמָל (through the use of the synonym עֲנִין), which is given by God. He observes (רָאָה) that God ultimately controls the timing (3,11a – אֵת הַכֹּל עָשָׂה יְפֶה בְּעִתּוֹ, ‘He has made everything appropriate for its time’) of all activities (if He chooses to exercise it), a fact that mankind cannot fully comprehend (3,11b-d).

It is not our intent to describe all of the decisions made in the construction of the syntactic hierarchy for this text division. We will attempt this only for the section 7,25 – 10,15 (see 3.2). Admittedly, some decisions were difficult when based solely upon our surface-level parameters.<sup>16</sup> As the complete hierarchy in Chapter 5 suggests (see 5.2.2), we see the question regarding the benefit of man’s labor (3,09) and the initial resumption of Qohelet’s investigation (3,10-11) as providing the critical linguistic features for this section. All other segments of this section either directly involve the participants introduced in these verses, or provide additional information or explanation of subordinate features (e.g. 4,13-16).

This section ends with 7,23-24. Clause 7,23a is connected to 15a in the hierarchy based on the similarity of clause type (0 + Z<sub>[obj.]</sub> + Qatal) and morpho-syntax. Due to the lexical repetition of חִכְמָה/חָכָם, ‘wisdom/wise’, it is indented under 15a since it continues the concept of ‘being wise’ that was last mentioned in 7,16. Clause 7,15a is connected to 4,07a based on the use of a Qatal 1<sup>st</sup> person singular verb form, the repetition of the lexeme רָאָה (4,07b) and the reintroduction of the participant הָבֵל. Closing this section at 7,24 is based primarily on the observation that 7,25 marks the beginning of a new major text division. Therefore, we will include our discussion of this decision under section 3.2 below.

### 3.1.2.3 Qohelet 7,25 – 10,15

This section will serve as an extended example of the application of our method and is discussed in 3.2 below.

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<sup>16</sup> For example, the placement of 4,17-5,06 and 5,07b-08. Both segments begin with imperatives and provide few, if any, identifiable linguistic signals to aid connection. However, these segments and others like them present a challenge to any method which assumes discourse continuity.

## 3.1.2.4 Qohelet 10,16 – 12,07

In 10,16a we encounter a shift to the 2<sup>nd</sup> person with ארץ, ‘O land’, addressed in the vocative form. This is repeated in 10,17a. There also seems to be a break in participant sets. The participants found throughout the previous section (הוללות, ‘madness’, כסיל/סכלות, ‘fool/folly’, רשע, ‘wickedness’, חכמה, and חשבון, ‘reckoning’) do not recur in this section. Instead, מלך, ‘king’, and שר, ‘prince’, are newly introduced. The combined effect of these linguistic features on the reading process is to signal a break in the sequential surface-level cohesive connections. If we continue reading we find that the 2<sup>nd</sup> person reference is continued through the use of imperatives in 11,01a.02a.06a.09a.e.f.10a.b and 12,01a. Thus the cohesion or connectedness of this section obtains primarily at the grammatical level.<sup>17</sup> Additional information for decisions regarding the clause relationships in this section were provided by the repetition of some key phrases and lexemes (viz., בחורותך, ‘in your youth’, יום, ‘day’, זכר, ‘remember’, and זרע, ‘sow, seed’). The section closes with Qohelet’s conclusion of the fate that awaits all mankind – their dust will return to the earth (ארץ) and their spirits to God.

## 3.1.2.5 Qohelet 12,08-14

In 12,08b, for only the fourth time in our text (cf. 1,01a.02b; 7,27c) we encounter the explicit marking of a narrated layer. This shift to a 3<sup>rd</sup> person reference with קהלת specifically mentioned as subject, marks again a break in the flow of the reading process. From this point until the end, the 3<sup>rd</sup> person is used in reference to Qohelet. He is no longer allowed to speak for himself.<sup>18</sup> In fact the voice of the narrator/editor is clearly heard as he uses his own vocative form (בני, ‘my son’) in 12,12b and gives his own instruction. These features combine to unify this section and bring the book and our discussion of its major breaks to a close.

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<sup>17</sup> The presence of a second vocative form in 11,09b (בחור, ‘O youth’) does complicate things. Should it also indicate a new level as we decided in 10,16? We have decided against such a decision based on the priority given to the repetition of the imperative forms and the repetition of אלהים. Therefore we connect 11,09a to 11,01a.

<sup>18</sup> By this we mean that he is no longer presented in the text as speaking directly to the audience. We are fully aware of the fact that throughout the text he has only been able to say what the narrator/editor chose to include.

### 3.2 PRESENTATION OF THE TEXT HIERARCHY FOR QOHELET 7,25 – 10,15

#### 3.2.1 *Qohelet 7,25a as the Initial Clause of a Major Division*

Clause 7,25a is an asyndetic 1<sup>st</sup> person singular Qatal clause with an explicit subject following the verb (i.e. 0 + Qatal + X). It is the first clause of this type we have encountered since 3,17a and 18a. Those clauses also record the last occurrence of לבי as a co-participant with אני before 7,25a. Immediately following 7,25a we find a series of four infinitive clauses, which is similar to the syntax we observed in 1,13 (cf. 1,17), where Qohelet initially announced the beginning of his investigation. When the infinitive, לדעת, ‘to know’, from 1,17b<sup>19</sup> is included, we find that 7,25 repeats two keywords – ידע, ‘know’, (used twice in 7,25) and חור, ‘search out’, (cf. 1,13c and 2,03a). Instead of דרש, ‘investigate’, which occurs only in 1,13b we now find בקש, ‘seek’ (7,25d) which together with מצא, ‘discover’, forms an important description of Qohelet’s activities and observations from this point on.<sup>20</sup>

In addition to the repetition of keywords and the reintroduction of the participant set of אני and לבי, we also find the reintroduction of another participant set, viz., סכלות, חכמה, and הוללות.<sup>21</sup> This set is expanded by the

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<sup>19</sup> We have decided to retain the parsing of ידע in 1,17b as a noun based on its occurrence as such in the immediate context, viz., 1,16g and 1,18b. Some, including T. Krüger, *Qoheleth* (transl. O.C. Dean Jr.), Minneapolis: Augsburg Fortress, 2004, 56, and W. Richter, *Biblia Hebraica Transcripta: Megilloth* (ATSAT, 33.13), München: Erzabtei St Ottilien, 1993, 82-83, parse it as an infinitive which would parallel the syntax of 7,25 even more closely. The syntactic construction – infinitive construct followed by waw + infinitive construct without ל does occur in BH (cf. Jer. 44,17,18,19; 2 Chron. 35,16; and Qoh. 7,25) but not overwhelmingly so. However, the occurrence of this construction in Qoh. 7,25 is suggestive (... לדעת ולחור ובקש..., ‘... to know and to examine and to seek ...’).

<sup>20</sup> בקש has occurred twice previously in the text (3,06 and 3,15) but not as a description of Qohelet’s activities. The remaining occurrences (7,28.29; 8,17; and 12,10) all have Qohelet as subject. מצא occurs 17× in Qohelet but only 3× prior to 7,25. It occurs 7× in verses 7,26-29 all with reference to Qohelet’s attempts to discover or to specific discoveries made by him. The last occurrence in 12,10 also has Qohelet as subject and is used in combination with בקש.

<sup>21</sup> If ידע is parsed as an infinitive construct, then the complete set of participants first introduced in 1,17b are reintroduced in 7,25d-g (cf. 2,12). הוללות (4× in Qohelet) last occurred in 2,12 and recurs only in 9,03 and 10,13. סכלות (7× in Qohelet) last occurred in 2,13 and recurs only in 10,01 and 13. The fact that חכמה has occurred frequently in the text before 7,25 (17×; חכם – 9×) emphasizes

addition of כָּסֵל, רָשַׁע, and חֲשֹׁבֹן. Only חֲשֹׁבֹן is a new participant in the text<sup>22</sup> and recurs immediately in 7,27 and later in 9,10. רָשַׁע occurred previously in various forms in 3,16.17 and 7,15 and occurs after 7,25 in 8,08.10.13.14(2 times) and 9,02. As we have already noted in our discussion of 2,24e-26 (see section 3.1.2.1), this dense packing of participants, which play a role in the following (or preceding) discourse, is an important text-linguistic feature for delimiting a text unit.

This discussion demonstrates that the decision to begin a new pericope with 7,25 is not dependent upon any one feature alone. The use of a specific clause type by itself is not sufficient to signal such a break. Additional grammatical, text-syntactic, and lexical features must be considered as well. In this case, the grammatical features of clause type (0 + Qatal + X, followed by infinitive construct clauses) combine with the text-syntactic reintroduction of participant sets (אֲנִי, לִבִּי, חֲכָמָה, סִכְלוֹת, and הוֹלָלוֹת) and with the lexical repetition of יָדַע and חָזַר to indicate a recommencement of the quest begun in 1,13ff. It should be noted that this decision was made independently from the semantic meaning assigned to the verb סָבַח but seems to be supported by the usual English glosses of ‘I turned’ as in ‘changed direction’, or ‘searched’.<sup>23</sup>

### 3.2.2 *Internal Hierarchy for 7,25 – 10,15*

We now turn our attention to a more detailed presentation of the hierarchy which resulted from the application of our text-linguistic method to Qohelet 7,25 – 10,15. In our presentation for this section we have approached the text and constructed the hierarchy sequentially, mirroring what takes place during the reading process. For ease of discussion we have divided this section into four parts: 7,25-8,08; 8,09-17; 9,01-10; 9,11-10,15. The initial clause of each of these text segments displays a significant connection decision or level change in the hierarchy. Each of these text segments is comprised of smaller segments displaying additional syntactic stratification within the textual unit. While we have not given an exhaustive account of the function of every text-linguistic signal or the placement of every clause found in each pericope, we believe that sufficient information has been provided to explain and support our conclusions.

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the significance of observing sets of participants being introduced and not just the individual participants themselves.

<sup>22</sup> We take כָּסֵל to be a variant form of כָּסִיל which has already appeared 13× in the text.

<sup>23</sup> See, ‘סָבַח’, n.p., *HALOT on CD-ROM*. Version 5.0.034, 1994-2000.

3.2.2.1 Qohelet 7,25-8,08<sup>24</sup>7,25-29

The repetition of אני and the presence of an initial *waw* in 7,26a indicates this clause connects to 7,25a. It follows the reintroduitory statement of Qohelet's ongoing investigation, described in the series of infinitive clauses that focus on the nature and goals of his quest (7,25b-g), and provides his initial discovery (... מר ממות את האשה 'more bitter than death is the woman...'). This is followed by a second discovery (זה מצאתי 'this I found') in 7,27b-28. The fact that this discovery is introduced by an imperative form of ראה (7,27a), uses a Qatal (1<sup>st</sup> person singular) verb, and contains a direct reference by the narrator/editor to the main participant as קהלת (7,27c), marks 7,27-28 for connection back to 7,25a where a Qatal first person singular form was used with אני. Additional reasons for this connection are the repetitions of חשבון (in 7,27e; cf. 7,25d) and בקש (7,28a; cf. 7,25d). The participant חשבון was newly introduced in 7,25 and is quickly dispatched in 7,27-28.

In 7,29a we again encounter the imperative of ראה but this time with a fronted element. It is also followed by an exact repetition of the clause found in 7,27b, זה מצאתי. This degree of correspondence suggests a relationship between 7,29a and 7,27a. Since the clause types are not exact due to the fronted element, 7,29a is indented under 7,27a. This connection is reinforced by the repetition of בקש (7,29d) and the use of חשבנות, which is from a lexeme which is separate but morphologically identical to חשבון.

The resulting structure for this segment then, is four paragraphs. The first, 7,25 reintroduces and expands Qohelet's investigation. The second, 7,26, describes Qohelet's initial discovery. The third paragraph, 7,27-28, presents basically what he failed to discover. The final paragraph, 7,29, provides his final discovery. Cohesion of the overall text segment is maintained through the consistency of the main participant throughout, the repetition of מצא and בקש and the cause-effect relationship they signal, and the repetition of חשבון.

8,01-04

The rhetorical question of 8,01a (מי כהחכם 'Who is like the wise man?') interrupts the flow of the first person activities described by מצא and בקש. The text now picks up the participant חכמה from 7,25d and elaborates on the benefits and limits of wisdom.<sup>25</sup> These features together with the occurrence

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<sup>24</sup> See Table 3.1. The rows marked by '~~~~' in the right hand columns of the tables indicate the omission of clauses for the sake of space.

<sup>25</sup> חכם occurs in 8,01a and the construct form of חכמה in 8,01c. ידע in the participial form occurs in 8,01b.

Clause Hierarchy	Reference Text	Clause Type	P/N/G
[<Su> אני ולבי ] [ <Pr> סבותי ] .....	7,25a	D 0QtIX	1sg-
[ <Pr> לדעת ] .....	7,25b	D 0inf.	---
[ <Pr> לתור ] [ <Cj> 1 ] .....	7,25c	D Winfc.	---
[ <Ob> וחשבון ] [ <Pr> בקש ] [ <Cj> 1 ] .....	7,25d	D Winfc.	---
[ <Pr> לדעת ] [ <Cj> 1 ] .....	7,25e	D Winfc.	---
[ <PC> כסל ] [ <Su> רשע ] .....	7,25f	D NmCl	---
[ <PC> הוללות ] [ <Su> הסכלות ] [ <Cj> 1 ] .....	7,25g	D NmCl	---
[ <Su> אני ] [ <PC> מוצא ] [ <Cj> 1 ] .....	7,26a	D ptc.	-sgM
[ <Aj> ממות ] [ <PC> מר ] .....	7,26b	D AjCl	-sg-
[ <Ob> את האשה ] .....	7,26c	D Ellp	---
~~~~~			
[ <Pr> ראה ] .....	7,27a	D 0imp.	2sgM
[ <Pr> מציאתי ] [ <Ob> זה ] .....	7,27b	D 0ZQt	1sg-
[ <Su> קהלת ] [ <Pr> אמרה ] .....	7,27c	D 0QtIX	3sgF
[ <Aj>sp> אחת / לאחת ] .....	7,27d	D Ellp	---
[ <Ob> חשבון ] [ <Pr> למצא ] .....	7,27e	D 0inf.	---
[ <Su> נפשי ] [ <Pr> בקשה ] [ <Mo> עוד ] [ <Re> אשר ] .....	7,28a	D 0RZQtX	3sgF
[ <Pr> מציאתי ] [ <Ng> לא ] [ <Cj> 1 ] .....	7,28b	D WNQt	1sg-
~~~~~			
[ <Pr> ראה ] [ <Mo> לבד ] .....	7,29a	D 0Zimp.	2sgM
[ <Pr> מציאתי ] [ <Ob> זה ] .....	7,29b	D 0ZQt	1sg-
~~~~~			
[ <PC> כהחכם ] [ <Qs> מי ] .....	8,01a	D NmCl	---
[ <Ob> דבר ] [ <PC> יודע ] [ <Qs> מי ] [ <Cj> 1 ] .....	8,01b	D ptc.	-sgM
[ <Ob> פניו ] [ <Pr> תאיר ] [ <Su> אדם ] .....	8,01c	D 0XYqt	3sgF
~~~~~			
[ <Su> אני ] .....	8,02a	D NmCl	---
[ <Pr> שמור ] [ <Ob> פי מלך ] .....	8,02b	D 0Zimp.	2sgM
~~~~~			
[ <Ob> רע ] [ <Pr> ידע ] [ <Ng> לא ] [ <Su> שומר מצוה ] .....	8,05a	D 0XNYqt	3sgM
[ <Su> חכם ] [ <Pr> ידע ] [ <Ob> ומשפט ] [ <Cj> 1 ] .....	8,05b	D WZYqtX	3sgM

Table 3.1

of אני in 8,02a mark a connection back to 7,25a, where these elements were previously introduced. This connection causes the previous segment, 7,26-29, to be indented in the hierarchy. The relation of 8,02a to its context is difficult for all exegetical approaches to determine. The MT's elliptic אני seems to defy connection and requires some form of emendation or addition.<sup>26</sup> However, we have resisted making such a decision at this point, preferring first to base our connections on the surface-level linguistic features as they appear in the text. Since 8,02a is a NmCl in the text, we connect it to the nearest NmCl candidate, 8,01a. This decision is also supported by linguistic features we find as

<sup>26</sup> For a brief discussion of proposed solutions see A. Schoors, *The Preacher Sought to Find Pleasing Words: A Study of the Language of Qoheleth, Part I: Grammar* (OLA, 41), Leuven: Peeters, 1992, 161, and Krüger, *Qoheleth*, 150.



we continue reading the next subsection 8,05-08. Clauses 8,02b-04c maintain their own internal connectedness through the use of the directive forms (8,02b.03a.c), repeated references to the participant, מִלֵּךְ (introduced in 8,02b and relexicalized in 8,04a), and through 3ms morpho-syntax (8,03b.e.f and 8,04b). So, 8,02a-8,04c form an initial comment by Qohelet to the questions posed in 8,01a.b.

#### 8,05-08

There is a great deal of lexical overlap between this and the preceding subsection. Without providing the specific clause references, we see the repetition of יָדַע, 'know', חָכָם, 'wise', אָדָם, 'man', שָׁמַר, 'obey', שָׁלִיט, 'have power over', חֶפֶץ, 'matter', and דָּבַר רָע, 'harm'. This repetition, especially of the first three lexemes listed, indicates a strong relationship to 8,01a. In 8,05b the חָכָם is reintroduced along with the multiple repetition of יָדַע (8,05a,b; 8,07a). Therefore, we connect 8,05a to 8,01a thus making 8,05a-8,08f a second comment to the questions raised in 8,01a.b.

#### Summary of 7,25-8,08

On first reading, the question of 8,01a, 'Who is like the wise man?' may appear to be unrelated to its context. A closer analysis of the text-linguistic markers however, reveals that this segment, 8,01-08, picks up and reintroduces the participant חָכְמָה/חָכָם, 'wisdom/wise', and the significant lexeme יָדַע from 7,25. Thus it forms an integral part of the discourse by continuing this participant set and providing the reader with additional information regarding it. Beginning with 8,01a, the focus is on the 'wise man' and Qohelet gives two extended comments related to this. The first deals with appropriate conduct of the wise man and the second with the benefits and limitations of wise actions. The last clause of this segment (8,08f) also supplies an allusion to its beginning with the statement that wickedness (רָשָׁע, cf. 7,25f) cannot deliver (יִמְלֹט, cf. 7,26g-h) those who practice it. So while 8,02-08 focus primarily upon the חָכָם of 8,01a, there are adequate linguistic signals present to indicate this segment is a continuation and an elaboration of what began in 7,25.

#### 3.2.2.2 Qohelet 8,09-17<sup>27</sup>

#### 8,09-14

The return to a first person Qatal clause in 8,09a and the reintroduction of לִבִּי, 'my heart', as participant (8,09b) indicates a connection to 7,25a. We have already commented on the similarity between 7,25; 1,13; and 1,17. 8,09 continues that text-linguistic connection through the use of נָתַן, 'gave'.

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<sup>27</sup> See Table 3.2.

Though this lexeme has occurred frequently in the text up to this point,<sup>28</sup> this is the first recurrence with Qohelet as the subject<sup>29</sup> since 1,13a and 1,17a. This repetition of a keyword with the main participant as subject suggests that we are to understand 8,09ff to be not only a continuation of the phase of the investigation begun in 7,25 but that the whole pericope which begins in 7,25 is a continuation of the initial investigation begun in 1,13. This is further supported by the restatement of the scope of the investigation in the general terms of 8,09b-c: *לכל מעשה אשר נעשה תחת השמש*, ‘to all the work that is done under the sun’, (cf. 1,13c-d).

Clause Hierarchy		Reference	Text	Clause	P/N/G
		Type	Type	Type	
[<Pr> ראייתי ] [<Ob> זה ]		8,09a	D	0ZQtI	1sg-
[<Co> לכל מעשה ] [<Ob> לבי ] [<Pr> נתון ] [<Cj> ו ]		8,09b	D	Winfa.	---
[<Lo> תחת השמש ] [<Pr> נעשה ] [<Re> אשר ]		8,09c	D	0RQtI	3sgM
[<Pr> ראייתי ] [<Mo> בכך ] [<Cj> ו ]		8,10a	D	WZQtI	1sg-
[<PC> קברים ] [<Su> רשעים ]		8,10b	D	ptcP.	-plM
[<Ob> השמחה ] [<Su> אני ] [<Pr> שבתתי ] [<Cj> ו ]		8,15a	D	WQtI	1sg-
[<Lo> תחת השמש ] [<PC> לאדם ] [<Su> טוב ] [<Ng> אין ] [<Re> אשר ]		8,15b	D	AjCl	-sg-
[<Ob> לבי ] [<Pr> נתתי ] [<Re> כאשר ]		8,16a	D	0RQtI	1sg-
[<Ob> חכמה ] [<Pr> לדעת ]		8,16b	D	0inf.	---
[<Ob> כל מעשה האלהים ] [<Pr> ראייתי ] [<Cj> ו ]		8,17a	D	WQtI	1sg-
[<Su> האדם ] [<Pr> יוכל ] [<Ng> לא ] [<Cj> כי ]		8,17b	D	0CNQtX	3sgM
[<Ob> המעשה ] [<Pr> למצוא ]		8,17c	D	0inf.	---
[<Lo> תחת השמש ] [<Pr> נעשה ] [<Re> אשר ]		8,17d	D	0RQtI	3sgM

Table 3.2

The presence of the *waw* and the recurrence of the first person Qatal form of *ראה*, ‘saw’, in 8,10a signals a connection to 8,09a. Clause 8,10b, then, reintroduces *רשע*,<sup>30</sup> albeit in the plural form, as a main participant (cf. 7,25f and 8,08f) for this segment. It occurs in this segment two more times in the

<sup>28</sup> Cf. 1,13(2×); 1,17; 2,21; 2,26(3×); 3,10.11; 4,17; 5,05.17.18; 6,02; 7,02.21.

<sup>29</sup> Though the form of *נתן* found in 8,09b is the infinitive, the subject is indicated by the previous 1<sup>st</sup> person verb, *ראיתי*, ‘I saw’, and the 1<sup>st</sup> person singular suffix of the direct object *לבי*. The infinitive form here has the function of the preceding finite verb.

<sup>30</sup> This lexeme occurred previously in the text as a noun in 3,16c.e and as an adjective in 3,17b and 7,15d. This seems to be another example of Qohelet’s picking up participants, which were briefly mentioned earlier in the text and expanding upon them.

plural form (8,14d.e)<sup>31</sup> and once in the singular (8,13a), along with the related, רע, ‘evil’ (8,11b.d.12a). This repetition serves to unify verses 10-14 as one topic of discussion introduced by 8,09a.

### 8,15

In 8,15a we discover a syntactic connection back to 8,09a signaled once again by the presence of the *waw* and a first person Qatal verb. However, the presence of אני presents a text-syntactic challenge. This explicit reintroduction of the main participant together with the grammatical features just mentioned, would seem to indicate the necessity of a connection to 7,25a where they last occurred. In fact, in the early stages of constructing the hierarchy, we did connect 8,15a to 7,25a. Though we found no additional text-linguistic signals in 8,15 that would have encouraged this connection, it does have the ‘sound’ of a conclusion to what began in 7,25.

As we continued reading, however, we found that the next segment (8,16-17) also sounded like a conclusion but with a higher degree of linguistic features which suggested a connection to 7,25a as well.<sup>32</sup> Of course, it is possible to connect both of these clauses to 7,25a thus forming a clear double conclusion. We have chosen not to do so in our hierarchy based on the features we encounter as we arrived at 9,01a. We will discuss this in more detail below, but for now, we will only note that both the grammatical features and text-linguistic features of 9,01aff suggest a strong connection to 8,09a. If we make this connection, it is no longer possible to connect 8,15a or 8,16a to 7,25a. Therefore, another option must be chosen. We have chosen to connect both to 8,09a. We connect 8,15a to 8,09a based on the grammatical features already mentioned and the twofold repetition of תחת השמש, ‘under the sun’, in 8,15b.g (cf. 8,09c). The resulting hierarchy (see Table 3.2 and section 5.2.3.2) thus represents the ‘final’ stage of connections and clause relationships made during the reading process. This demonstrates, once again, that constructing the hierarchy is an iterative process utilizing the text-linguistic markers as they are encountered sequentially in the text.

Of course, 8,15 and 8,16-17 may still function rhetorically as conclusions. However, the fact that 9,01aff reintroduce participants found in 8,10-14, viz., חכם, ‘wise’, רשע, ‘wickedness’, and צדיק, ‘righteous’, and both contain clauses with near identical elements: לב בני האדם מלא רע, ‘the heart of mankind is full of evil’, (9,03d) and מלא לב בני האדם בהם לעשות רע, ‘the heart of mankind

<sup>31</sup> Note the association of the רשעים, ‘wicked’, with the צדיקים, ‘righteous’, in 8,14 and cf. 3,16.17 and 7,15.

<sup>32</sup> E.g. first person Qatal verb, participants: לבי, חכמה, אדם, and חכם; infinitive construct forms with בקש, מצא and ידע.

is prone to do evil', (8,11c-d) leads us to conclude that 8,15 and 8,16-17 function to mark an ending at a lower level of the discourse.

### 8,16-17

There are also good reasons for connecting 8,16a to 8,09a as shown in our hierarchy. In 8,16a and 17a we find a temporal construction indicating contemporary actions.<sup>33</sup> The lexemes we find describing these actions are the same ones used in 8,09a.b – ראה and נתן, but in reverse order. In 8,09b we also encountered the reintroduction of מעשה as participant, which was repeated in 8,11b and 8,14d.f. It now recurs in 8,17a.c. There is also the repetition of the clause אשר נעשה תחת השמש, 'which is done under the sun', (8,09c and 17d). This is a common phrase in Qohelet occurring with several lexical variations.<sup>34</sup> However, this particular construction occurs only in 4,03; 8,09; 8,17; 9,03; and 9,06. An additional variant, אשר נעשה על הארץ, 'which is done upon the earth', also occurs only in 8,14b and 8,16d. This frequent occurrence of a common phrase over a relatively short span of text adds additional linguistic support for a connection of 8,16a-17 to 8,09a. Finally, we also can add the reintroduction of לבי as participant in 8,16a (cf. 8,09b). When the cumulative effect of these features is considered, a connection to 8,09a is well justified.

### 3.2.2.3 Qohelet 9,01-10<sup>35</sup>

#### 9,01-02

From a text-linguistic perspective, clause 9,01a corresponds closely to 8,09a. Both have identical fronted objects (את כל זה, 'all this') and a first person singular Qatal verb form. The verbal lexeme of 9,01a, נתן, and the participant לבי are both found in 8,09b as well. The participants חכם, רשע, and צדיק from 8,09ff are reintroduced in 9,01c.02c. All these linguistic features combine to signal a text-syntactic relationship to 8,09a. The fact that 9,01a has an additional fronted element (the conjunction/particle, כי) requires that we indent this clause under 8,09a. The discourse function of this particle will be determined later but it must be decided in light of its text-syntactic connection, not just its relationship to the clause in which it occurs. Clauses 9,02c-h connect to 9,01c based on the repetition of the participant צדיק.

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<sup>33</sup> See B. Waltke, M. O'Connor, *An Introduction to Biblical Hebrew Syntax*, Winona Lake: Eisenbrauns, 1990, 643.

<sup>34</sup> For example, אשר נעשה תחת השמים, 'which is done under heaven', (1,13d) or שיעמל תחת השמש, 'which he toils under the sun', (1,03b).

<sup>35</sup> See Table 3.3.

9,03-06

In 9,03a Qohelet introduces an additional aspect of his reflection. The repetition of *מקרה אחד*, ‘one fate’, might indicate a continuation of his previous thoughts (cf. 9,02c). However, there is no repetition in the clauses following 9,03a of any of the participants listed in 9,01a-02b. Having already concluded that there is *מקרה אחד* for all in 9,02 he now declares such a consequence *רע* in 9,03a-c. Verses 9,04-06 then, expand upon this through a series of contrasts between the living and the dead. This lack of continuity of participants between 9,01-02 and 9,03-06 suggests two separate sub-segments both addressing different aspects of the *מקרה אחד* that awaits all.

9,07-10

The switch to the imperative mood in 9,07a marks an obvious beginning of a new segment. It is not uncommon in Qohelet to find a sudden shift to second person and the use of the imperative without a clear syntactic or semantic connection to a previous clause.<sup>36</sup> Again, these types of sudden mood changes are difficult for all exegetical methods to explain. Our text-linguistic approach seeks an explanation in the surface-level signals that indicate the clause’s syntactic relationship to its textual context. Admittedly, in 9,07-08 the linguistic features with identifiable cohesive ties to the previous subsections are few. We do find, however, the reintroduction of *אלהים* in 9,07d (cf. 9,01c). There also seems to be an intended connection between the *מעשיך*, ‘your works’, of 9,07d and the *עבדיהם*, ‘their deeds’, of 9,01c.<sup>37</sup> It is part of our experiment to make such connections and see if they can be supported as we continue reading. In this case, the following subsection, 9,09-10 displays stronger text-linguistic connections to 9,01-06, indicating that 9,07-08 should be included as well.

Clause 9,09a is also an imperative clause and, therefore, has been placed as parallel to 9,07a. The participant *חי/חיים*, ‘living/life’, which occurred in 9,03e and repeated in 9,04b.d and 5a, is reintroduced in 9,09a and repeated in 9c.f. Though *אלהים* is not specifically mentioned, he is surely the implied subject of *נתן* in 9,09d (cf. 8,15f). Other linguistic features from earlier segments are reintroduced as well: *מצא*, ‘discover’, (9,10b) and *עמל*, ‘toil’, (9,09f – last occurring in 8,17); *חשבון* and *חכמה*, ‘reckoning’, (9,10e, cf. 7,25d).

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<sup>36</sup> Cf. 4,17a, 8,02b and the use of *אל* + Yiqtol in 7,09a and 10,04b.

<sup>37</sup> There is also a significant number of common features between 9,07 and 8,15, viz., the occurrence of *שמחה*, ‘enjoyment’, and *אלהים* and the lexical repetitions of *אכל*, ‘eat’, and *שחה*, ‘drink’. Since 8,15 is not available for connection, these features cannot indicate a syntactic relationship between the two within the hierarchy. They may, however, operate on a different level of the discourse to signal, for example, a common rhetorical function.

Finally, we note that when דעת, 'knowledge', occurs in noun form in Qohelet, it is always associated with חכמה.<sup>38</sup> Its recurrence in 9,10e as part of this participant set seems significant. We believe this set functions to help mark the end of this subsection. In this segment, 9,07-10, Qohelet delivers two exhortations based upon his earlier reflections of 9,01-02 and 9,03-06. Both strongly encourage the enjoyment of aspects of life now for אין יודע האדם, 'man does not know what awaits him', (9,01e) and והמתים ... וחלק, 'but the dead ... there is no portion for them', (9,05c and 9,06b).

Clause Hierarchy		Reference	Text	Clause	P/N/G
Type	Type				
[<Co> לבי ] [ <Pr> נתתי ] [ <Ob> זה כל ] [ <C> כי ]	9,01a	D	0CZQtl	1sg-	
[ <Ob> זה כל ] [ <Pr> לבור ] [ <C> ו ]	9,01b	D	Winfc.	---	
[ <Su> הצדיקים והחכמים ועבדיהם ] [ <Re> אשר ]	9,01c	D	AjCl	-plM	
[ <PC> ביד האלהים ]					
~~~~~					
[ <Su> מקרה אחד ] [ <Pr> לצדיק ולרשע ]	9,02c	D	NmCl	---	
[ <PC> <sp> לשוב ולטהור ולטמא ]					
~~~~~					
[ <Aj> בכל ] [ <PC> רע ] [ <Su> זה ]	9,03a	D	AjCl	-sg-	
[ <Lo> תחת השמש ] [ <Pr> נעשה ] [ <Re> אשר ]	9,03b	D	ORQtI	3sgM	
[ <PC> לכל ] [ <Su> מקרה אחד ] [ <C> כי ]	9,03c	D	NmCl	---	
~~~~~					
[ <Pr> לך ]	9,07a	D	0imp.	2sgM	
[ <Ob> לחמך ] [ <Aj> בשמחה ] [ <Pr> אכל ]	9,07b	D	0imp.	2sgM	
[ <Ob> יינך ] [ <Aj> טוב ] [ <Pr> שתה ] [ <C> ו ]	9,07c	D	Wimp.	2sgM	
[ <Ob> מעשיך ] [ <Su> את ] [ <Pr> רצה ] [ <Mo> כבר ] [ <C> כי ]	9,07d	D	0CZQtI	3sgM	
~~~~~					
[ <Aj> אשה ] [ <Ob> חיים ] [ <Pr> ראה ]	9,09a	D	0imp.	2sgM	
[ <Pr> אהבת ] [ <Re> אשר ]	9,09b	D	ORQtI	2sgM	
[ <Ti> כל ימי חיי הבלך ]	9,09c	D	Defc.	---	
[ <Lo> תחת השמש ] [ <Co> לך ] [ <Pr> נתן ] [ <Re> אשר ]	9,09d	D	ORQtI	3sgM	
~~~~~					
[ <Ob> כל ]	9,10a	D	NmCl	---	
[ <Su> ידך ] [ <Pr> תמצא ] [ <Re> אשר ]	9,10b	D	ORYqtX	3sgF	
[ <Aj> בכחך ] [ <Pr> לעשות ]	9,10c	D	0inf.	---	
[ <Pr> עשה ]	9,10d	D	0imp.	2sgM	
[ <Su> מעשה וחשבון ודעת וחכמה ] [ <Ng> אין ] [ <C> כי ]	9,10e	D	NmCl	---	
[ <PC> בשאול ]					

Table 3.3

<sup>38</sup> The occurrences of דעת in noun form are 1,16.17 (following the MT), 1,18; 2,21.26; 7,12; 9,10; and 12,10. It occurs in the infinitive construct form, לדעת in 1,17; 7,25(2x); 8,16.17.

3.2.2.4 Qohelet 9,11-10,15<sup>39</sup>9,11-12

With clause 9,11a, we return to a Qatal first person singular verb followed by an infinitive clause. This syntactic construction marks a shift from the directive section of 9,07-10 to the mainline report of Qohelet's observations. The best options available for 9,11a in terms of syntactic connection are 8,09a and 9,01a. There are several text-linguistic signals present that guide the reader to connect to the last reported observation in 8,09ff. First, is the 1<sup>st</sup> person Qatal + infinitive syntactic pattern with the verbal lexeme ראה, which last occurred in 8,09a-b. Second, is the lexical repetition of תחת השמש (cf. 9,11b and 8,09c). A third linguistic signal marking cohesion to 8,09, is the reintroduction of the participant עת (in 9,11h.12a.f; cf. 8,09d). This return to Qohelet's observational activities is also signaled by the semantic meaning for שוב, 'return', and the use of ראה in the infinitive form.<sup>40</sup>

9,13-15

9,13a is a Qatal clause with fronted elements. This continuation of the participant 'I' through the verb's morphology together with the repetition of the lexeme ראה, signals a connection to 9,11a. Since they are not identical, 9,13a is indented under 9,11a. As mentioned in our previous discussion, we also discover that 9,13a and the following clauses pick up and expand upon חכם/חכמה (cf. 9,11e) through an example.

9,16-18

9,16a connects to 9,13a based on the presence of a *waw*, on the similarity of clause type (i.e. 1<sup>st</sup> person Qatal) and on the continuation of חכם/חכמה as participants. Internally, the hierarchy of this sub-segment is determined by two טוב...מן, 'better than', constructions (9,16b and 9,18a) and the participants, חכם/חכמה. Qohelet's use of חכמת המסכן, 'wisdom of the poor man', in 9,16c is a direct reference to a participant from the previous segment, the איש מסכן, 'the poor wise man', (9,15b). As the hierarchy indicates, אמרתי, 'I said', in 9,16a signals the beginning of a direct quotation section. This continues until an end is signaled by 10,05a.

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<sup>39</sup> See Table 3.4.

<sup>40</sup> Gesenius refers to שוב as a 'relative' verb meaning that it is incomplete in itself and receives its necessary verbal complement from a subordinate clause containing an infinitive or other forms. When that occurs '...the principle idea is very frequently represented by the subordinate member of the sentence, whilst the governing verb rather contains a mere definition of the manner of the action; ...'. In: E. Kautzsch (ed.), 2<sup>nd</sup> English edition, A.E. Cowley (ed.), *Gesenius' Hebrew Grammar*, Oxford: Clarendon, 1910, 385. Note the NRSV's translation of these two verbal clauses as 'Again I saw ...'.

Clause Hierarchy	Reference Text	Clause Type	P/N/G
[<Pr>] שבת	9,11a	D 0Qtl 1sg-	
[<Lo>] תחת השמש [<Pr>] ראה [<C>] ו	9,11b	D Winfa. ----	
[<Ob>] כלם [<Pr>] יקרה [<Su>] עת ופגע [<C>] כי	9,11h	D 0CXYqt 3sgM	
[<Ob>] עתו [<Su>] האדם [<Pr>] ידע [<Ng>] לא [<Mo>] גם [<C>] כי	9,12a	D 0CZNYqtX 3sgM	
[<sp>] תחת השמש [<Ob>] חכמה [<Pr>] ראיתי [<Ob>] זה [<Mo>] גם	9,13a	D 0ZQtl 1sg-	
[<Su>] אני [<Pr>] אמרתי [<C>] ו	9,16a	D WQtlX 1sg-	
[<Aj>] מבורה [<Su>] חכמה [<PC>] טובה	9,16b	DQ AjCl -sgF	
[<PC>] בזויה [<Su>] המסכן [<C>] ו	9,16c	DQ AjCl -sgF	
[<Aj>] קרב [<Su>] חכמה [<PC>] טובה	9,18a	DQ AjC -sgF	
[<Ob>] טובה [<Pr>] יאבד [<Su>] חוטא אחר [<C>] ו	9,18b	DQ WXYqt 3sgM	
[<Mo>] הרבה			
[<Pr>] יבוי מות [<Su>] יבאיש	10,01a	DQ 0XYqt 3sgM	
[<Ob>] שמן רוקח [<Pr>] יביע	10,01b	DQ 0Yqt 3sgM	
[<Su>] סכלות מעש [<Ob>] מכבוד / מכבוד / מכבוד	10,01c	DQ AjCl -sg-	
[<PC>] לימינו [<Su>] לב חכם	10,02a	DQ NmCl ----	
[<PC>] לשמאלו [<Su>] לב כסיל [<C>] ו	10,02b	DQ NmCl ----	
[<Su>] רעה [<eX>] יש	10,05a	D NmCl ----	
[<Lo>] תחת השמש [<Pr>] ראיתי	10,05b	D 0Qtl 1sg-	
[<Co>] רבים [<Su>] הסכל [<Pr>] נתן	10,06a	D 0QtlX 3sgM	
[<Pr>] ישבו [<Co>] בשפל [<Su>] עשירים [<C>] ו	10,06b	D WXZYqt 3plM	
[<Co>] סוסים [<Ob>] עבדים [<Pr>] ראיתי	10,07a	D 0Qtl 1sg-	
[<Su>] הברול [<Pr>] קדה [<C>] אם	10,10a	D 0CQtlX 3sgM	
[<Pr>] קלקל [<Ob>] פנים [<Ng>] לא [<Su>] הוא [<C>] ו	10,10b	D wxNZQtl 3sgM	
[<Pr>] יגבר [<Ob>] חילים [<C>] ו	10,10c	D WZYqt 3sgM	
[<Su>] יחרון [<C>] ו	10,10d	D NmCl ----	
[<Su>] חכמה [<Pr>] הכשיר	10,10e	D 0infaX ----	
[<PC>] חן [<Su>] חכם דברי פי	10,12a	D NmCl ----	
[<PO>] תבלענו [<Su>] כסיל [<C>] ו	10,12b	D WXYqt 3sgF	
[<PC>] סכלות [<Su>] פיהו [<C>] ו	10,13a	D NmCl ----	
[<PC>] רעה [<Su>] הוללות [<C>] ו	10,13b	D NmCl ----	
[<Ob>] דברים [<Pr>] ירבה [<Su>] הסכל [<C>] ו	10,14a	D WXYqt 3sgM	
[<Su>] האדם [<Pr>] ידע [<Ng>] לא	10,14b	D 0NYqtX 3sgM	
[<PO>] תינענו [<Su>] הכסילים [<C>] ו	10,15a	D 0XYqt 3sgF	
[<Pr>] ידע [<Ng>] לא [<Re>] אשר	10,15b	D 0RNQtl 3sgM	
[<Co>] עיר [<Pr>] ללכת [<C>] ו	10,15c	D 0infc. ----	

Table 3.4

## 10,01-04

Since no marker is present to signal the end of the direct quotation begun in 9,16b, it is safe to assume that we are to understand that Qohelet's direct speech continues in this segment. The clause type of 10,01a is X + Yiqtol and has been directly connected to 9,16a. While חכם/חכמה continue as participants (cf. 10,01c and 10,02a) we find the newly reintroduced participants כסיל/סכל,



‘fool/foolish’, acting as contrast elements (10,01c.02b.03b.e). These, along with the use of לֵב, which is associated with both the wise and the fool (10,02a.b.03c), help order the internal structure of this segment.

#### 10,05-06

10,05a is a nominal clause functioning as a fronted object of רָאִיתִי, ‘I saw’, in 10,05b and is explained further in 10,06a. There is a shift from the second person in 10,04 (marked by suffixes and the use of אַל plus second person Yiqtol) to first person in 10,05b. This change in the mode of address marks an end to the direct speech section that began in 9,16b. The repetition of the 1<sup>st</sup> person Qatal form רָאִיתִי, and the phrase תַּחַת הַשֶּׁמֶשׁ indicate that 10,05a should be connected to 9,13a where both of these features occur.

This sub-segment provides an alternative example to that of 9,14-15 and further evidence of discordant consequences. Instead of identifying what he saw as חֲכָמָה as in 9,13a, here it is called רָעָה, ‘evil’. Also, instead of focusing on the activities of a חָכָם, ‘wise man’, and the benefits of חֲכָמָה, ‘wisdom’, over סָבָלוֹת, ‘folly’, (cf. 9,17-10,04), in spite of the poor wise man’s improper treatment (9,15c), he now laments the inappropriate recognition accorded to a סָכָל, ‘fool’, (10,06a) and the lack of such recognition to those rightly deserving it (עֲשִׁירִים, ‘wealthy’).

#### 10,07-11

10,07a is an 0 + Qatal (1<sup>st</sup> person singular) clause, once again with רָאִיתִי. The similarity of clause type and verb morphology between 10,07a and 10,05b require a connection to 10,05a, the lead clause of this segment. While there is no direct repetition of participants between these two sections, there is a continuity in the contrasts that we find in 10,07 (positions of the עֲבָדִים, ‘slaves’, vs. שָׂרִים, ‘princes’) and the series of four reversed expectation scenarios in 10,08-09.

The syntax of 10,10a is quite different from that encountered in the series of potential events outlined in 10,08-09. A Qatal verb form also occurs for the first time since 10,07a. Even though it is a 3<sup>rd</sup> person singular form (קָהָה), it helps establish that 10,10a corresponds more closely to 10,07a than to the other preceding clauses. When we turn to consider the content of 10,10-11, we discover that in contrast to the previous clauses, 10,10a-c present a result one would expect (e.g. a dull ax means more strength is needed). Then, clauses 10,10d-e conclude with an exegetically difficult but apparently positive assessment of חֲכָמָה. Verse 10,11 concludes this sub-segment with an additional example of logical cause-effect relations.

#### 10,12-15

This sub-segment begins with the reintroduction of חָכָם, ‘wise man’, and the triad of כְּסִיל/סָבָלוֹת/סָכָל, ‘fool/folly/foolish’. This participant set and the clause type of 10,12a (NmCl) indicates a connection to 10,05a (also a NmCl) and

the context where סכל was last introduced. The internal structure is determined primarily by the use of Yiqtol clauses and, in the case of 10,15a, the additional repetition of לא ידע, 'does not know', in 10,15b (cf. 10,14b). Once again we note that many of the key participants occur together over a short span of text. We find that חכם, כסיל/סכלות/סכל, חוללות, 'madness', all occur in 10,12-15 and help to mark the end of this major text division. Of all the main participants that have been brought on-stage throughout 7,25-10,15, only חכם enters the discourse again, but not until 12,09.

### 3.3 COMMUNICATION STRATEGY: SYNTACTIC MARKINGS AND DISCOURSE FLOW

In the following sections we describe the relationship between the linguistic signals we find at the surface level of the text (i.e. form) and the effect these signals have on the reader's construction of the world of the text (i.e. function). We will use the term *discourse* to refer to this depiction of the text-world which results from the reading process. Discourse is sequentially built up during this process through the identification and interpretation of the linguistic signals in the text. Interpreting these signals reveals the nature of the relations existing between text segments and their function in the text's overall communication strategy. Initial decisions made by the reader regarding the discourse function of the text-linguistic signals and/or the text segments may be changed or modified as the reader progresses through the text. By means of this iterative process, then, a discourse level representation of the text world is produced and the text's communication strategy takes shape. Thus, discourse, as we have tried to make clear, is both dependent upon and derived from the formal features found in the text; it is the cumulative product of the interpretive decisions made by the reader.

In the following discussion we will alternate between the two aspects of the communication structure mentioned above, viz., what we find at the linguistic level of the text (i.e. syntactic markings or form) and the effect this has at the discourse level (i.e. discourse flow or function). In the process, we will produce a discourse level reading for 7,25 – 10,15. Once the discourse has been constructed, we will summarize the discourse structure, focusing on the text's overall communication strategy in this division by making the relations and functions of each part of the text explicit. Once we have established the flow of the discourse, we will be ready to discuss its meaning and theology on a more exegetical level (see Chapter 4).

3.3.1 *Qohelet 7,25*<sup>41</sup>

סבֹּתִי אֲנִי וְלִבִּי לִדְעַת וְלַחְזֹר וּבִקֵּשׁ חֲכָמָה וְחִשְׁבוֹן  
וְלִדְעַת רָשָׁע כְּסָל וְהַסְכָּלוֹת הוֹלָלוֹת

*I and my heart turned to know and to search out  
and to seek wisdom and a reckoning, and to know  
that wickedness is folly and that foolishness is  
madness.*

The linguistic features for this clause have been presented in detail in section 3.2.1 above. They include: the asyndetic 1<sup>st</sup> person Qatal verbal form followed by an infinitive clause with the same subject; אֲנִי, 'I', and לִבִּי, 'my heart', as co-participants; additional participants (חֲכָמָה, 'wisdom', חִשְׁבוֹן, 'reckoning', רָשָׁע, 'wickedness', כְּסָל/סְכָלוֹת, 'fool/folly', and הוֹלָלוֹת, 'madness'); the repetition of יָדַע, 'know', (cf. 1,17) and חִזַּק, 'examine', (cf. 1,13, 2,03) and the use of the lexeme בִּקֵּשׁ, 'seek'. Taken all together these text-linguistic signals function to mark a break in our text. It should be noted that the syntactic pattern found here, i.e. 1<sup>st</sup> person Qatal followed by an infinitive with the same subject, also marks text segmentation elsewhere in Qohelet. This pattern occurs ten times throughout the text: at the beginning of the investigation in 1,13, in 1,16 where it is used to introduce a direct speech segment, three times in Chapter 2 (2,03.12.20) and five times in the section currently under study (7,25; 8,09.16; 9,01.11). In each case, this specific clause sequence is found at the beginning or ending of a text segment. Therefore, we conclude that one way the text signals a break in its surface level structure is through the use of the 1<sup>st</sup> person Qatal clause followed by an infinitive.<sup>42</sup> It should also be noted, as our clause hierarchy clearly indicates, that the resulting text segments do not always function at the same level of the text. This clause pattern, therefore, is not sufficient in itself to signal the clause's position in the hierarchy. This observation must be kept in mind as we proceed to describe the effect of the text-linguistic hierarchy on the communication strategy.

As one would expect, the occurrence of a break at the linguistic level of the text has a direct effect at the discourse level as well. Such 'textual turbu-

<sup>41</sup> The text for the first clause of each segment under discussion has been provided, at least in part, along with a somewhat literal translation for ease of reference only. We will differ with this translation at times, as will be evident from our discussions.

<sup>42</sup> There are other breaks in the text-level structure of the book that are marked by different linguistic signals. For example, the major division beginning with 3,01 is marked primarily by the extensive repetition of the participant עַתָּה. The beginning of two smaller text segments (i.e. 4,01-06 and 4,07-16) is marked by the syntactic sequence: 1<sup>st</sup> person Qatal plus 1<sup>st</sup> person Wayyiqtol.

lence'<sup>43</sup> is felt by the reader and is often attributed to a change of theme or content. While this may be true, it is sometimes difficult to accurately describe the nature of the shift in terms of thematic transition only.<sup>44</sup> Approaches which base their division of the text primarily on perceived changes in content are, therefore, often open to the criticism of being overly subjective or theologically biased readings. As we have stated, such breaks must first be determined at the surface-level of the text through a thorough analysis of the linguistic system and the signs it uses to mark these transition points. This provides a more objective basis from which to analyze what is happening on the discourse level in terms of the development of theme or content. So, an analysis of discourse coherence must be subsequent to the determination of the text-linguistic hierarchy and dependent upon this linguistically based segmentation and organization of the text.<sup>45</sup>

In the process of reading the text, we encountered a disruption in the discourse coherence at 7,25. We identified this disruption as the marking of a shift to a new phase of Qohelet's reported investigation. The nature of the 'newness' of this phase will be investigated below, but first we will discuss the presence of several linguistic signs that provide additional details on the discourse level. For example, לִבִּי and אֲנִי (cf. 1,12a.13a where both occur at the beginning of the investigation) indicate that the report of activities being given is a self-report, one in which the speaker is personally involved. Also, though 7,25 launches a new phase of the investigation, continuity is main-

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<sup>43</sup> Longacre, *Joseph*, 18, refers to a 'zone of turbulence' and describes it as 'kind of a gear shift in the dynamic flow of discourse'. While he applies this phrase to the *peak marking features* of a discourse, in Qohelet we find that such shifting occurs most frequently at text segment boundaries.

<sup>44</sup> This practice of depending primarily upon thematic relations for the determination of a non-narrative text's structure has also been criticized by Georgakopoulou, Goutsos, *Discourse Analysis*, 72-79. They state that '[i]t is evident that there is no straightforward way of representing the text's internal structure exclusively on the basis of thematic connections'. (73) This is said to be true because 1) it is always possible to invent some connection between two segments of a text if one is willing to expand the topical or logical relations categories far enough; and 2) there is no precise agreement on what is meant by the term *theme* (73-74). We are in full agreement with their conclusion that, '[b]y contrast, we are on much safer ground if we shift our attention from topical structure to criteria of segmentation that rely on formal linguistic devices' (74).

<sup>45</sup> Once again we are emphasizing the importance of priority and order in the application of methods. The linguistic structure should first be established and then used to analyze the text's content. Of course, a hierarchy that is well-constructed should yield a smooth reading of the text at the discourse level and not do violence to the thematic flow or result in an unnecessarily idiosyncratic reading.

tained with the original quest through the repetition of ידע and חור (cf. 1,13c. 17a-b and 2,03a). This continuity is also emphasized by the reintroduction of the main participants functioning as subjects (אני and לבי; cf. 1,12a.13a.16a; 2,03a) and the additional participants functioning as goals of the quest, viz., חכמה, סכלות, and הוללות (cf. 1,17b; 2,12b). So, by utilizing identical linguistic signals to mark features on the text-level (i.e. the activities and objectives of the quest) both before and after our text division at 7,25, discourse coherence is maintained. This is similar to what can occur while watching a play. If Act II begins with the same actors on stage from Act I, the audience will naturally assume that what follows is closely connected to what has already been presented. Even if a new actor is introduced, continuity is still maintained, but the audience will expect that the role of the new actor in the overall development of the plot will soon be revealed. Therefore, even though we mark a major division at the text-syntactic level, there is by no means a complete break in the communication strategy. Some linguistic signals function to maintain continuity across text segmentation boundaries, especially those associated with repetition (e.g. participants, phrases and significant verbal lexemes). So then, we conclude that the surface level text-linguistic signals can function to mark both segmentation at the text-level and coherence features at the discourse level.

### 3.3.1.1 Qohelet 7,26-29

We now turn to the description of this new phase of the investigation which begins in 7,25. The participants brought on stage at this point, in addition to those of self-designation already given, are חכמה, חשבון, רשע, כסל/סכלות, and הוללות. The fact that the majority of these participants are already ‘discourse active’<sup>46</sup> helps the reader to understand that what is now being presented is part of the ongoing investigation. At the same time not all of the participants are known. As one would expect, it is the new ‘actor’ on stage, חשבון, that is the first participant to be dealt with in the immediate context. The use of חשבון with the sense of ‘reckoning’ or ‘account’ is unique to Qohelet, where it occurs only three times.<sup>47</sup> Only twice is it used as an object that Qohelet

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<sup>46</sup> We use this phrase to mean that elements of the discourse like references to time, place, or participants remain valid and available to the reading process until they are reintroduced or replaced. See E. Talstra, C.H.J. van der Merwe, ‘Analysis, Retrieval and the Demand for More Data. Integrating the Results of a Formal Textlinguistic and Cognitive Based Pragmatic Approach to the Analysis of Deut. 4:1-40’, in: J. Cook (ed.), *Bible and Computer* (The Stellenbosch AIBI-6 Conference, July, 2000), Leiden: Brill, 2002, 54.

<sup>47</sup> חשבון occurs in Qohelet 7,25, 27, and 9,10. All other occurrences of חשבון in the OT refer to a city east of the Jordan river. We follow the view of Schoors, *The*

sought for, and both of those occurrences are in this segment (7,25d.27e). When taken together, the treatment of חשבון first and the lexical repetition serve to emphasize its role and importance for this new phase of the investigation. Qohelet tells the reader at the beginning of this phase what he was looking for but failed to find.

Beginning in 7,26a, through a series of activities described by מצא and בקש, Qohelet reports his attempts to find חשבון. In the following text the reader encounters three discoveries Qohelet appeared to make:

- 1) 7,26a – ... ומוצא אני מר ממוות את-האשה אשר ...  
'I continually found more bitter than death the woman who ...'
- 2) 7,27a-b and 28c – ... ראה זה מצאתי ... אדם אחד מאلف מצאתי ...  
'See, this I found, ... One person among a thousand I found ...'
- 3) 7,29 – לבר ראה-זה מצאתי אשר עשה האלהים את-האדם ישר והמה בקשו-  
חשבנות רבים  
'See, only this I found, that God made human beings upright, but they have searched out many schemes'.

And two that he failed to find:

- 1) 7,27d-28b – אחת לאחת למצא חשבון אשר עוד-בקשה נפשי ולא מצאתי ...  
'... (adding) one to one to find the reckoning, which my mind continually has sought, but I have not found'.
- 2) 7, 28d – ואשה בכל-אלה לא מצאתי ...  
'... but a woman among all these I have not found'.

The way in which these discoveries and non-discoveries are reported causes considerable disruption at the discourse level. The first discovery of the 'woman more bitter than death' in 7,26a-c is reported in a straightforward way. It should be noted though, that the participial form of מצא is used here. This suggests a continuative action,<sup>48</sup> an 'ongoing discovering', rather than a 'point in time' discovery as indicated by the ensuing five Qatal usages of מצא in this passage. In 7,26d-f the text describes the woman in more detail via three nominal clauses and then concludes in 26g-h (both clauses are X +

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*Preacher Sought*, I, 64, n. 117, that חשבנות (7,29; cf. 2 Chron. 26,15) comes from a separate lexeme חשבון.

<sup>48</sup> B. Isaksson, *Studies in the Language of Qoheleth, with Special Emphasis on the Verbal System* (SSU, 10), Stockholm: Almqvist & Wiksell, 1987, 66, compares the usage of the participle here to the occurrences in 1,04-07 and concludes: '... the nuance indicated by the participles is that of repetition, continuation'. He approves of the following interpretation for the participle מוצא in 7,26a, 'Again and again I have found ...'.

Yiqtol) that the ‘good-before-God’ will escape from her but the ‘sinner’ will not.

In 7,27a-b the imperative form of ראה, ‘see’, introduces the report of a second discovery. Continuity is maintained with what has just been reported through the 1<sup>st</sup> person singular morphology and the repetition of מצא. However, 7,27c-28b introduce two major disruptions in the discourse flow. First, in 7,27c we find the clause אמרה קהלת, ‘said Qohelet’. This is the first statement of this kind (3<sup>rd</sup> person reference to Qohelet) since 1,02b. From a linguistic point of view it signals a brief change in the mode of communication from a 1<sup>st</sup> to a 3<sup>rd</sup> person account. At the discourse level this linguistic signal serves to remind the reader that this is indeed a narrated report; the activities, comments, even the discoveries of Qohelet are being presented by another. It also clearly signals that what is being read, though reported by someone else, should be attributed to Qohelet. Structurally, it is significant that this reintroduction of Qohelet occurs shortly after our proposed major division in the text. This means that of the five major divisions we propose for the book, three begin by directly naming Qohelet (i.e. 1,01 – 2,26; 7,25 – 10,15; and 12,08-14) and only two lack this specific participant renominalization (i.e. 3,01 – 7,24 and 10,16 – 12,07).<sup>49</sup>

The second disruptive feature occurs in 7,27d-28b. Here the description of the first failed discovery (i.e. ‘חשבון no’) interrupts the account of the second discovery which began in 7,27a-b (‘See, this I found ...’) and concludes in 28c (‘one man among 1,000 ...’). At the discourse level this has the effect of associating the failure to find חשבון with the stated discovery of ‘one man’. Since it follows immediately after the אמרה קהלת clause (7,27c), it also associates this failure with Qohelet. It is significant that at the very moment that a failure is recorded, the narrator exerts extra rhetorical effort to insure that the reader connects that failure to Qohelet. This subsection then con-

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<sup>49</sup> The framing function of the repeated clause ‘אמר קהלת’ in 1,02 and 12,08 has been identified by Fox and others. However, the rhetorical impact or discourse level function of this clause in 7,27 is often overlooked. One explanation is provided by G.D. Salyer, *Vain Rhetoric: Private and Public Debate in Ecclesiastes* (JSOTSup, 327), Sheffield: Sheffield Academic Press, 2001, 344-348. In his reader-oriented approach to Qohelet, Salyer observes that the inclusion of ‘says Qohelet’ at this point stresses that the viewpoint expressed is that of an individual and therefore is to be understood as subjective and the result of flawed methodology. The inclusion of this rhetorical device is the work of the implied author in order to criticize the views of the narrator. ‘When readers react negatively to Qoheleth here, they are responding in an appropriate manner to the rhetorical design of the text’s implied author’ (Salyer, *Vain Rhetoric*, 346). Christianson, *A Time to Tell*, 48, 95, sees this clause as functioning to ‘reiterate the narrative stance’ of the frame narrator and helping to mark the importance of this segment for Qohelet’s narrative.

cludes with the second failed discovery – no woman was found. Even a cursory survey of the exegetical history of this passage reveals that no suggested interpretation is free from difficulty. While we will not attempt to state our interpretation at this point, it must be kept in mind that any exegetical approach to this passage must take into account these linguistic signals and their effects on the discourse.

In 7,29a-d we find the report of the third discovery. This is introduced by לבר plus the imperative form of ראה (cf. 7,27a). Again, the repetition of lexical and morphological features maintains continuity with what has just been stated, especially since 7,27a. In many translations the presence or significance of לבר is ignored. However, if we allow this to have its usual meaning of ‘alone’ or ‘only’, we must ask what impact this has on the reading of this section. If 7,27a-b is understood to introduce a discovery, how can 7,29a-b then say, ‘only this I found’? Perhaps this provides a clue as to how we are to understand the second discovery and its close association with the failed discovery. Can we understand the second discovery actually to be a failure to discover? Does the finding of only one man and no woman out of one thousand actually constitute an example of the failure to find what he sought, i.e. חשבון? Also, what are we to do with the first discovery of ‘the woman more bitter than death’? As we will see, the use of the participle and some specific lexical features of 7,27-29 mark this as a discovery of a different type; one not made through Qohelet's own empirical study.<sup>50</sup> Such an interpretation for the first two ‘discoveries’ allows the ... לבר ראה-זה, ‘See! Only this...’, of 7,29 to make good sense. All he was really able to discover from his own investigations was that ‘God made mankind upright but they have sought out many schemes’.

### 3.3.1.2 Qohelet 8,01-08

Clause 8,01a then, continues the report which began in 7,25 by reintroducing חכם from the initial participant set (cf. 7,25d). The segment 8,02-08 expands upon this by giving both examples and limitations of wise behavior. This connection to 7,25 due to the reintroduction of the participant has the effect of indenting the previous section, 7,26-29, in the hierarchy and marking it as an embedded segment. It is the participant sets חכם/חכמה and רשע/רשע, their characteristics and their results which are ‘center stage’ for the following sections.

### 3.3.2 Qohelet 8,09

אֶת־כָּל־זֶה רָאִיתִי וְנָתַתִּי אֶת־לִבִּי לְכָל־מַעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמֶשׁ...

*All this I observed, and I applied my mind to all that is done under the sun,...*

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<sup>50</sup> We will discuss this in more detail at the end of this chapter (section 3.4.1.2) and in Chapter 4 (section 4.2.2.3).



### 3.3.2.1 The Discourse Level Function of כל זה

We have already observed that 8,09a is marked by the text syntactic construction of Qatal (1<sup>st</sup> person of ראה) followed by an infinitive clause (with לבי). This correspondence in clause type and pattern together with the continuation of the main participant marks a connection to 7,25 and a continuation of the mainline report of Qohelet's investigation. However, 8,09 also contains a fronted object element, את כל זה, 'all this'. The fronting of this phrase causes the reader to pause momentarily to determine its referent. This phrase occurs in Qohelet only three other times: once in 7,23<sup>51</sup> and twice in 9,01. At the linguistic level כל זה functions as an anaphoric signal of general summation for what has already been said and as the basis for additional comment. This is surely the case in 7,23 where כל זה occurs in a clause located near the end of a major division in our hierarchy – כל זה נסיתי בחכמה – 'all this I tested with wisdom'. There, כל זה points the reader to the information already given in order to determine the specific object of testing. The most likely referent for כל זה from the previous material is the incongruity which exists between the observed outcomes for the righteous and the wicked and those which were expected (7,15b-17).<sup>52</sup> It is this incongruity then, that Qohelet tests with wisdom and seeks to explain. However, as 7,23d-24 clearly state, he was not successful – 'it was far from me ... who can find it?'

Returning to its usage in 8,09a then, we find כל זה has a similar linguistic function, viz., it points back to what has just been said in the preceding verses. As we continue reading beyond 8,09 however, we discover additional text-linguistic signals (e.g. האדם, 'man' or 'person', and רע, 'evil') which help narrow the general reference of כל זה and highlight certain aspects of the text for further treatment. For example, after the Qatal plus infinitive clause syntax which begins this section, we find עת אשר שלט האדם באדם לרע לו, 'a time when one exercises authority over another for evil', (8,09d-f). The reintroduced participants, האדם and רע point us back to their previous occurrences in the section covered by כל זה. Specifically, a connection is made to: the האדם of the final discovery in 7,29c-d, ... עשה האלהים את האדם ישר ..., 'God has made mankind upright ...', the האדם and רע of 8,06b, כי רעת האדם, 'for the trouble of mankind is heavy upon them', and to the אדם and רשע in 8,08a.f. At the discourse level then, a continuity is maintained via these signals between what has gone before and the current phase of the investigation. The text picks up certain specific elements for further elaboration.

<sup>51</sup> The phrase occurs in 7,23 without the direct object marker את and with the feminine form of זה.

<sup>52</sup> Note the similar syntax between 8,09a and 7,15a which introduces this section – 0 + Z + Qatal, where Z = the fronted את הכל.

tion. So 8,09 helps the reader transition from a general summary statement regarding Qohelet's observations to a more specific treatment of them.

### 3.3.2.2 Qohelet 8,10-17

The report continues in 8,10a (W + Z + Qatal [1<sup>st</sup> person of ראה]; Z = בכך) by providing a specific example which supports and expands his previous observations: the wicked are treated well ('I saw the wicked buried and coming and going from the holy place' – 8,10b-f); Qohelet then comments upon the evil he has seen ('Because there is no quick decision made against an evil deed, therefore the hearts of mankind are full to do evil' – 8,11). The continuity of both of these with 8,09d-f is marked linguistically by the reintroduction of the participants, האדם and רע/רשע. Qohelet's comment on the apparent prosperity of the sinner and the ultimate treatment that awaits both the sinner/wicked and the one who fears God, continues through 8,13. However, this expectation of proper treatment for the righteous and the wicked is quickly balanced by his continued observation that 'upon the earth' the very opposite is often true (8,14).

This section then ends with a double conclusion in which האדם occurs prominently.<sup>53</sup> The first conclusion (8,15) commends enjoyment in the basics of life. In light of the difficult circumstances and unpredictability of life which mankind faces (cf. 8,09-14), choosing to enjoy what God has given them is all they can count on or control.

8,15b-c – אין טוב לאדם תחת השמש כי אם ...  
'there is nothing good for mankind under the sun except ...'

In 8,16-17, Qohelet concludes that based on his personal observations (8,16a-17a), mankind's attempts to understand their circumstances or discover why life is unpredictable will ultimately end in failure;

8,17b – כי לא יוכל האדם למצוא ...  
'that mankind is not able to find...'

even for the wise man.

8,17h-k – וגם אם יאמר החכם לדעת לא יוכל למצא  
'even if the wise man says he knows, he is not able to discover'

### 3.3.3 Qohelet 9,01

כי את־כָּל־זֶה נָתַתִּי אֶל־לִבִּי וְלִבּוֹר אֶת־כָּל־זֶה ...  
*For I applied all this to my heart, and examined all this, ...*

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<sup>53</sup> See our discussion of the text-linguistic signals found in 8,15-17 in 3.2.2.2 above.

### 3.3.3.1 Qohelet 9,01 as Introducing Reflection

9,01a is a 1<sup>st</sup> person Qatal clause with two fronted elements: the conjunction **כִּי** and the repetition of the identical phrase from 8,09a, **אֵת כָּל זֶה**. It is followed by an infinitive construct clause that repeats the **אֵת כָּל זֶה** phrase. We have already presented our text-linguistic reasons for connecting 9,01a to 8,09a under section 3.2.2.3 above. We believe that the **אֵת כָּל זֶה** phrase has the same function here that it has had in its two previous occurrences (7,23 and 8,09). It continues to mark anaphoric reference and provide a general summation as basis for additional comments in the following text.

Now that we have established that 9,01ff are connected to 8,09 as a continuation of the discourse flow, we can proceed to determine the nature of the continuation. The 1<sup>st</sup> person Qatal verb in 9,01a is **נָתַן**, not **רָאָה** as in 8,09a, followed by the infinitive construct form of **בָּרַר**, ‘explain’, ‘make clear’. The lack of **רָאָה**, ‘saw’, **חָוָה**, ‘search out’, **בָּקַשׁ**, ‘seek’, or even **שׁוּב** ‘returned’, or **סָבַב** ‘turned’, is significant for the text’s communication strategy. There is a switch from verbs of investigation and searching, to verbs of reflection and evaluation. This pause for internal reflection<sup>54</sup>, as opposed to further external observation, is also signaled by the use of the prepositional phrase **אֵל לְבִי** instead of the more frequent object phrase, **אֵת לְבִי**.<sup>55</sup> This shift indicates that what is about to be presented is not an additional observation or movement in the investigation. As **נָתַן** with **לְבִי** can be rendered and **לְבֹרַר**, ‘to explain’ or ‘examine’, would also suggest, Qohelet pauses to mentally consider or reflect upon and then provide an explanation<sup>56</sup> of the **אֵת כָּל זֶה**. As we will see, however, his is not a passive involvement for his own enlightenment. He presses on to give words to his thoughts and reflections in a way that directly challenges the thinking of his audience.

### 3.3.3.2 Qohelet 9,07-10

In 9,07 the reader encounters a clear shift in the text’s communication strategy. This shift is accomplished by the use of text-level linguistic signals like the imperative mood accompanied by the switch to the 2<sup>nd</sup> person form of

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<sup>54</sup> Fox, *A Time to Tear Down*, 155, defines the formal category of ‘reflection’ as ‘... a report of an inner contemplation of an issue – “inner” insofar as the ideas were not spoken to another person during their formation, but only post-facto’.

<sup>55</sup> We believe the phrase **אֵל לְבִי** performs an important function in the communication structure of the discourse and, therefore, should not be emended to agree with the other occurrences of **אֵת לְבִי** (MSS), or to be read as **רָאָה וּלְבִי** (cf. Fox, *A Time to Tear Down*, 288).

<sup>56</sup> Cf. the NIV’s translations, ‘reflected’ and ‘concluded’, for the two verbs in 9,01.

reference in 9,07a and in 9,09a. This marks the first time this type of shift has occurred in this division (i.e. 7,25 – 10,15).<sup>57</sup>

This abrupt change in the mode of communication has a direct effect on the reading process. First, the reader is alerted to the fact that a change in the communication strategy has taken place. Second, the reader is forced to pause in order to examine the nature and function of the new material and interpret how it is related to the previous segments. Upon further examination it becomes clear that the text has shifted from informing the readers about the activities of Qohelet to personally addressing the readers themselves. Once again we find that this disruption marked linguistically at the surface level of the text signals a change of function at the discourse level as well. Instead of just informing, the text is now directive<sup>58</sup> or persuasive, attempting to move the readers from passive observers to active participants. Specifically, the readers are challenged to perform certain common actions with the corresponding appropriate attitudes (e.g. enjoyment, acceptance). The persuasive tone of this segment clearly marks its discourse function. How this segment relates to the previous section is not always as clearly understood.

So how does this subsection connect to the previous one? In 9,07-08 and 9,09-10 we find two distinct exhortations prescribing the enjoyment of certain aspects of life. To each exhortation a motivation for obedience is attached. It is in these motivations that we find text-linguistic connections made to the previous section. In 9,07a-c and 9,08a-b the reader is instructed to find enjoyment in his daily activities ‘because God is already pleased with your work’ (9,07d). The reintroduction of האלהים and ‘work/deeds’ (מעשׂיך, cf. עבדיהם) points to 9,01c where they last occurred. In 9,09a-10d the reader is instructed to love and labor diligently in this life ‘because מעשה, ‘work’, חשבון, ‘reckoning’, דעת, ‘knowledge’, and חכמה, ‘wisdom’, do not exist in Sheol where you are going’ (9,10e-f). The fact that death awaits all has already been introduced in 9,03-06 (cf. 2,14-15 and 3,18-22).

### 3.3.4 *Qohelet 9,11*

שָׁבֹתִי וְרָאָה תַּחַת־הַשֶּׁמֶשׁ ...  
*Again I saw under the sun ...*

<sup>57</sup> The last occurrence of the imperative mood (actually אַל plus Yiqtol) and 2<sup>nd</sup> person reference was in 7,21-22.

<sup>58</sup> ‘A directive is a speech act by which speakers want to make their listeners do something, ...’. C.H.J. van der Merwe, J.A. Naudé, et al., *A Biblical Hebrew Reference Grammar*, Sheffield: Sheffield Academic Press, 1999, 149. In Biblical Hebrew, morphologically marked directives include cohortatives, imperatives, jussives and negatives with Yiqtol.

Qohelet 9,11 returns to the familiar 1<sup>st</sup> person Qatal + infinitive clause pattern which, as we have already established, often marks a shift in the text's communication strategy. In this case, it marks a shift from the directive section of 9,07-10 back to the mainline report of Qohelet's observations. As the investigation is resumed in 9,11-12, two more general observations are reported. The first observation (marked as object of ראה by כי - 9,11c) is comprised of a list of five different scenarios (9,11d-g), all with near identical syntactic form. Each scenario described seems to emphasize the same point – positive character qualities or skills do not assure positive results. This is a further development of what was observed following 8,09. There the wicked and the righteous received what they did not deserve (cf. 8,10.14). But here, those displaying positive characteristics – the swift, the strong, the wise, the intelligent, the skillful, fail to receive what they do deserve. The list is followed by another כי clause in 9,11h which states the general reason for phenomena he has observed – 'time and chance happen to all'.

The second general observation (9,12) also begins with a כי clause but this time the reason is given first – 'man does not understand his time' (later described as an 'evil time', עת רעה, 9,12f). Because this is true, Qohelet observes that the בני האדם, 'mankind', are trapped unexpectedly like fish and birds, that is, they fall victim to calamities. On the discourse level, this observation continues what began in 8,09d-f. Not only is this a time (עת) when mankind does evil (רע) to one another; it is also an evil time (עת רעה) since mankind may experience sudden misfortune due to their lack of knowledge or awareness (inability to control or predict) of when or if such an event may happen.

### 3.3.5 Qohelet 9,13

גַּם־זֶה רָאִיתִי חֵכְמָה תַּחַת הַשֶּׁמֶשׁ...

*I have also seen this wisdom under the sun,...*

An analysis of the text-linguistic features of clause 9,13a shows that it is a 1<sup>st</sup> person Qatal clause with ראה which reintroduces the חכמה/חכם participant group (cf. 8,16.17; 9,10.11) and repeats the phrase תחת השמש: 'under the sun' (cf. 9,11b; 8,09c). It also has two fronted elements: גם and זה. The זה is almost certainly denoting חכמה, which occurs later in the same clause, since it is in the feminine form (זה; note also the feminine pronoun in 9,13b). גם typically functions as a particle of addition and is rendered by 'also' or similar terms. Combining this understanding of גם with the other linguistic features mentioned above, leads the reader to conclude that an additional observation is being reported. This, however, raises a few questions for the reader. What is the nature of this new observation and how does it relate to the flow of the discourse as it has developed to this point? In what sense is it an additional step? Is it a new phase headed in a different direction or is it more closely

related to what has just been said? Due to the clause type, the continuity of participants, the repetition mentioned above, and due to its primary focus upon the benefit of חכמה, we believe that 9,13ff functions at the discourse level in a way similar to 8,10ff, viz., it provides specific examples of the general observations just reported.

Beginning in 9,14a, Qohelet reports his observation of a city under attack. This would appear to be an example (either literal or allegorical) of the type of calamity that befalls mankind referred to in 9,11-12. Though the specific details are not reported, we learn that the city was delivered by the wisdom of אִישׁ מִסֵּכֵן חָכָם, ‘a poor wise man’,<sup>59</sup> (9,15a-b). Up to this point, this observation seems to provide a counter example to Qohelet’s observations in 9,11-12. Wisdom did bring about positive results, viz., the city was not captured.<sup>60</sup> But what was the lasting benefit to the wise man? None. He was forgotten by the people of the city (9,15c), much like the righteous were forgotten in 8,10e. The benefit to the poor wise man proved to be temporary and ultimately he did not receive what he deserved – reward, honor, praise, or, at the very least, to be remembered by those he saved. Just like the people represented in the general statements of 9,11c-g, his wisdom could not guarantee a positive or lasting result. Qohelet’s further commentary on this observation in 9,16-10,4 makes this connection between 9,11-12 and 9,13-15 even more clear. Wisdom may indeed have some benefit, but there is no guaranteed positive, lasting outcome.

### 3.3.6 *Qohelet 10,05*

יֵשׁ רָעָה רְאִיתִי תַּחַת הַשֶּׁמֶשׁ . . .

*I observed evil existing under the sun, . . .*

A brief survey of the text-linguistic features found at the beginning of this text segment reveals an initial nominal clause, יֵשׁ רָעָה, ‘evil exists’, which func-

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<sup>59</sup> The order and syntax of the adjectival elements suggests that the characteristic being stressed is the poverty of the individual. Rendering this in English is difficult but may be accomplished by adding a relative clause – ‘a wise man who was poor’. Note too, that when this participant is relexicalized in the story in 9,15c, חָכָם is not repeated. The syntactic and text-linguistic features seem to indicate that it was the man’s social or economic status and not his wisdom that led to his being forgotten (cf. 9,16). R. Gordis, *Koheleth, The Man and His World: A Study of Ecclesiastes*, New York: Schocken, 1968, 311, notes that this asyndetic occurrence of חָכָם is emphatic and provides a literal translation as ‘a poor man, but wise’. This translation is also followed by Fox, *Time to Tear Down*, 297-299, though without comment. Cf. Fox, *Contradictions*, 261-263.

<sup>60</sup> Note the contrast between the city being saved by the wisdom of a man (9,15b) and mankind being trapped because they lack understanding (9,12a).

tions as the object of the 1<sup>st</sup> person Qatal (ראה) clause in 10,05b. The familiar תחת השמש also recurs here. These features signal a close correspondence to 9,13a. Both clauses have the clause type (0 + 1<sup>st</sup> person Qatal), the lexeme ראה, and the phrase תחת השמש in common. Since 10,05a functions as the grammatical object of 10,05b, it is connected directly to 9,13a. This connection indicates that a text-syntactic relationship exists between the segments introduced by 9,13a and 10,05a. We have already demonstrated that at the discourse level 9,13-15 provides a specific example of the general observation made in 9,11-12. It follows then, that the syntactic connection of 10,05a to 9,13a signals a similar discourse function.

In 9,13a Qohelet saw 'wisdom' (חכמה) under the sun and proceeds to describe what it was. Now in 10,05a-b he introduces a second example by means which at first make it appear to be a contrast to 9,13a, namely that 'there is evil' (יש רעה<sup>61</sup>) under the sun. But this section actually agrees with and supports the conclusion of the previous one – there are no guaranteed results. This agreement is apparent through the nature of the examples he reports. In 10,06 Qohelet states that the 'fool' (סכל) is exalted while the 'rich' (עשירים) are humbled. Clause 10,07a is significant for two reasons. First, in the immediate context it provides a second example of undeserved consequences that Qohelet saw (ראיתי), viz., it is the servants who ride horses while the princes walk like servants. These two examples of reversed expectations are seen as the result of an 'error' (שגגה) proceeding from a ruler (10,05c-d). Secondly, it contains the last occurrence of any Qatal 1<sup>st</sup> person verb in the text and therefore, on the level of the entire discourse, it marks the end of Qohelet's report of his personal observations and investigations. This is further supported by the shift in discourse attitude beginning in 10,16 marked by the use of the vocative, and maintained until the end through the continuation of second person address and directive forms.

Returning to the immediate context, 10,08-09 describe four different types of labor activities by nominal clauses (using the participial form) with the accompanying results given in Yiqtol clauses. These maintain the flow of the discourse by citing further examples of רעה from common labor activities where positive results may not occur as expected. However, in 10,10a we find a different syntax and a return to a Qatal verb. This shift indicates a change in the discourse flow as well. As we analyze the nature of the reported example in 10,10a-c, we find that it is different from those just mentioned. Instead of giving an unexpected or undeserved result, it describes an expected and predictable cause-effect situation, viz., if the edge of the iron is dull and not sharpened, more strength is needed. This breaks the string of 'negative

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<sup>61</sup> The fact that this object clause is fronted, marks it as central to the following comments. Cf. the similar statements found in 5,12a and 6,01a.

consequence' situations and prepares the reader for a change. Following this statement in 10,10a-c, חכמה is reintroduced – חכמה has the advantage (יתרון) of producing success (הכשיר),<sup>62</sup> 10,10d-e). Even though the exact interpretation of these clauses is difficult, it seems certain that what is intended here is that there is some advantage to wisdom, even in the midst of situations described as רעה. However, through what follows in 10,12-15 the benefits or attributes of the חכם are quickly contrasted with those of the כסיל. So once again the effect seems to be that the advantages of wisdom are somewhat tempered or mitigated. Of the main participants that were brought on stage at the start of this major text division in 7,25 (חכם/חכמה, חשבון, רשע, כסיל/סכלות, and הוללות), three are now reintroduced at its end: the 'wise', חכם (10,12a), the 'fool/foolly', כסיל/סכלות (10,12b.13a.14a.15a) and 'madness', הוללות.<sup>63</sup> This is the last appearance for any of them in 'the words of Qohelet'.<sup>64</sup> The division now ends and mankind (האדם), who find themselves placed in the middle of these options (10,14b-f), still 'do not know what will happen'.

### 3.4 CONCLUSIONS

In the following sections we will summarize the conclusions drawn from the application of our text-linguistic approach to Qohelet 7,25-10,15. We will expand upon the hierarchical view of text structure in section 3.4.1 and discuss the effect this phenomenon has on the discourse structure of Qohelet. In section 3.4.2 we will summarize the text-linguistic features most influential in the construction of the discourse, giving special attention to the role of participants. We close this chapter in 3.4.3 by presenting a graphic layout summarizing our proposed discourse structure for Qohelet 7,25-10,15 which was described in 3.3 and derived from the text hierarchy presented in 3.2.

#### 3.4.1 *Qohelet as Hierarchical Communication*

As we will see more clearly in the next chapter, exegetes often determine the boundaries of text segments or major breaks in Qohelet almost exclusively on the basis of content or thematic development. Such an approach has yielded a wide diversity of results. Finding a consistent, comprehensive theme beyond small sections has proven especially elusive and slippery, due largely to apparent interruptions in its flow, the frequent reintroduction of participants

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<sup>62</sup> Hiphil infinitive construct form of כָּשַׁר. The noun form (כֹּשֶׁר) occurs in 2,21; 4,04; and 5,10. The Qal impf. occurs in 11,06.

<sup>63</sup> Note that both רעה and הוללות are here closely connected to the כסיל – 10,13b.

<sup>64</sup> חכם occurs in 12,09 as a narrator's comment about Qohelet.



(usually identified as *keywords*), and repetitions of phrases and actions. Just when the reader thinks she/he has a hold on one line of thought, it changes, only to resurface later on. This perplexing feature of Qohelet has been recognized for a long time and various proposals have been offered to explain or resolve it. Some, using various exegetical methodologies, have attempted to trace a unifying theme for Qohelet through a linear, sequential, and non-hierarchical analysis of successive text units. Others, allowing for more literary artistry in the text, have sought to explain Qohelet's thematic development and unity through symmetrical or balanced structural presentations (e.g. chiasm).<sup>65</sup> Still others claim that there is evidence of connectedness between only a few of the text segments and, therefore, have abandoned the search for a unifying theme or structure altogether. But, perhaps there is another reason for the text's apparent disjointedness.

Can Qohelet be read as a coherent discourse? That is, does it display sufficient linguistic structure, unity and connectedness for the reader to construct an ordered representation of the world described by the text? Only the third group mentioned above would deny that Qohelet displays consistent discourse features. The two remaining groups hold (albeit in varying degrees) to both unity and connectedness within Qohelet. However, they error, in our opinion, in their treatment of the linguistic structure of a text. Though we hold in common with them the position that Qohelet should be read as discourse, we have significant areas of disagreement regarding the structure of communication – especially written communication. On the one hand, we believe that the first approach holds to a too rigid, inflexible, sequential view of communication. On the other hand, the second group, in our opinion, gives too much freedom to the author to creatively employ his literary and/or artistic skills at the expense of the system and conventions dictated by the language itself. Language (written or spoken) is not simply linear nor is it free from linguistic regulations found in the language system. Language, as a system, is hierarchical. Not everything is said at the same level of communication. Therefore, it should not surprise us that the same is true for written texts. This brings us back to our view of texts as *hierarchically structured means of communication*.

#### 3.4.1.1 Embedding in Narrative Texts

As we stated in Chapter 1, a major goal of our experiment with Qohelet was to determine whether a text hierarchy could be adequately described if we limited our analysis primarily to text-linguistic signals found at the surface of

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<sup>65</sup> Interestingly, Lohfink proposes both a linear content development structure and a chiastic structure for the book. See N. Lohfink, *Qoheleth*, S. McEvenue (transl.), Minneapolis: Fortress, 2003, 7-8.

the text. We called this an experiment partly due to the fact that few studies of this kind have been performed on non-narrative texts like Qohelet. Much work has been done, however, in the analysis of the hierarchical structure of biblical Hebrew narratives through the *Werkgroep Informatica* at the *Vrije Universiteit* under the leadership of professor E. Talstra.<sup>66</sup> Since our present work is modeled after the approach used by Talstra and his associates, it will be helpful at this point to examine briefly what conclusions have been made regarding text structures of Hebrew narrative texts.

Talstra has noted that '[a] text is organized hierarchically. This is true not only of clauses, but also of sentences and even paragraphs'.<sup>67</sup> This structuring on the paragraph level is caused by a feature called embedding. In analyzing text-linguistic features one is confronted not only with identifying which features (or combinations of features) mark a text break, but also with determining the level on which the resulting text segment functions. As Talstra explains:

A further challenge is the fact that paragraph markers can be used *recursively* with the effect that paragraphs in a text do not appear sequentially, but can be embedded in higher level paragraphs. A case of embedding results in "gapping", i.e. splitting higher level paragraphs into two or more segments.<sup>68</sup>

This gapping<sup>69</sup> in narrative texts is due to the embedding of additional narrative paragraphs or direct speech sections in the higher level paragraph.<sup>70</sup> Based on his research, then, Talstra proposes that the determination of an embedded paragraph requires the careful examination and comparison of both the clause type and the grammatical subject with those occurring in the preceding paragraph.<sup>71</sup>

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<sup>66</sup> We list just three examples of such analyses: E. Talstra, 'Clause Types and Textual Structures', 166-180; E. Talstra, 'A Hierarchy of Clauses in Biblical Hebrew Narrative', 85-118; and C.H.J. van der Merwe, Eep Talstra, 'Biblical Hebrew Word Order: The Interface of Information Structure and Formal Features', *Zeitschrift für Althebraistik* 15/16 (2002/2003), 68-107, 86-91, are specifically related to text structure.

<sup>67</sup> Talstra, 'Hierarchy of Clauses in Biblical Hebrew', 104.

<sup>68</sup> Talstra, 'Hierarchy of Clauses in Biblical Hebrew', 101. Talstra's italics.

<sup>69</sup> 'Gapping' is used here to refer to the physical break or temporary interruption which occurs in a paragraph due to the insertion of another paragraph. It is not referring to the literary device of withholding certain information that must be supplied by the reader. For this understanding of 'gaps' and 'gap-filling' see M. Sternberg, *The Poetics of Biblical Literature: Ideological Literature and the Drama of Reading*, Bloomington: Indiana University Press, 1987, 186-263.

<sup>70</sup> Talstra, 'Hierarchy of Clauses in Biblical Hebrew', 101.

<sup>71</sup> Talstra, 'Hierarchy of Clauses in Biblical Hebrew', 103.

#### 3.4.1.2 Embedding in Qohelet

As we have already indicated in our discussion of the discourse flow above, we believe that Qohelet is composed of a multi-leveled hierarchical structure due to the frequent embeddings of text segments. Some of these are similar to those described by Talstra's research. For example, in 1,16c-g and 8,04c we find embedded direct speech sections. Another example, which is easily identified, is the story of the small city in 9,14-15. Here both the participants and clause types change to mark an embedded section. The end is clearly marked in 9,16 by the return to the main participant and familiar 1<sup>st</sup> person Qatal form.

While these are good examples of embedded sections within the composition of Qohelet, we discovered that the definition of this feature needed to be broadened to more accurately describe the communication structure of Qohelet. Two features encountered in the reading process led to this conclusion. First, as we have already noted, the frequent shifts in topic or theme have caused considerable difficulty for Qohelet's readers throughout the centuries. But this is only half of the problem. Equally troubling to those trying to construct a coherent discourse is the return to topics or themes already developed earlier in the text. If all these changes are viewed to occur at the same level of the communication process, then, indeed, the result is a very disjointed text-world and a frustrating reading experience. However, if we can accurately assign each section to the appropriate level of the communication structure, then many of the interpretive difficulties and tensions at least are explained, if not fully resolved.

The main modification we propose for the determination of embedded sections in Qohelet is to broaden the tracking of participants to include the role of *secondary* participants and participant sets as well. Therefore, we have expanded the definition of an embedded segment to include those segments which reintroduce and develop a secondary participant and are followed by another segment which performs the same function with a different participant. For example, 7,25 introduces the secondary participants חכמה, חשבון, רשע, כסל/סכלות, and הוללות. Segment 7,26-29 maintains the same main participant (קהל) but reintroduces and develops the secondary participant, חשבון. This is followed by segment 8,01-08 which now picks up the secondary participant set חכם/חכמה from 7,25. This gap in the text's discussion of חכם/חכמה was caused, in our opinion, by the embedding of the section on חשבון, 7,26-29.

As we can see from this example, secondary participants play an important role in the structuring of the discourse. In narratives, it has been demonstrated that tracking changes in the grammatical subject is one such indicator

of embeddedness.<sup>72</sup> However, in our case, קהלת remains the grammatical subject and main participant throughout the majority of the text. Also, even when one includes an analysis of clause types, due to the pervasive use of the Qatal with קהלת as subject (i.e. 1<sup>st</sup> person Qatal), the end result is a rather flat reading of the text, since most segments would appear to be at the same communication level. In Qohelet, tracking the grammatical subject and clause type help determine clause connections but are not sufficient by themselves to determine a clause's position in the hierarchy. Additional text-linguistic features must be analyzed before the reader can accurately determine to which level of communication in the discourse the clause belongs.

What is the discourse function or the effect such embedded sections have on the communication strategy of the text? The simple fact that the segment has been embedded and not presented more directly, indicates that it is not to be viewed as part of the mainline communication structure.<sup>73</sup> Since the discourse function of embedded units varies, each one must be analyzed to determine the specific function it has in the discourse. However, some general conclusions may be drawn. To give just a few examples, those units which occur off this mainline may provide additional information, example, instruction, summation, conclusions or, a teaching from tradition (e.g. 7,26). They are an essential part of the discourse but do not move the discourse forward in terms of action or time.

Perhaps a brief discussion of the function of the embedded segment 7,26-29 would help clarify our position. The segment begins with a participial clause with אֲנִי which signals grammatically that this is to be viewed differently than the established mainline communication clause types. For reasons which we will develop under the implications for exegesis for this section in the next chapter (see 4.2.2.3), we believe that this clause introduces something he encountered in tradition or communal knowledge (i.e. the dangerous

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<sup>72</sup> For a thorough discussion of participant referencing and its discourse function in biblical Hebrew see, L.J. de Regt, *Participants in Old Testament Texts and the Translator: Reference Devices and Their Rhetorical Impact* (SSN, 39), Assen: Van Gorcum, 1999.

<sup>73</sup> We have already noted that in Qohelet, the mainline communication is primarily marked by the use of the Qatal 1<sup>st</sup> person singular verb, frequently occurring with the lexicalized subject/participant אֲנִי/קֹהֵלֶת, and various secondary participants or participant sets. In some instances the mainline communication is further marked by the use of an infinitive following the Qatal verb form. Therefore, according to our method not every occurrence of a 1<sup>st</sup> person singular Qatal verb that refers to Qohelet is to be viewed as part of the mainline communication. Thus, we differ from Isaksson, *Studies in the Language of Qoheleth*, 43, who identifies this mainline communication in Qohelet, which he calls the 'autobiographical thread', by the presence of this 1<sup>st</sup> person reference alone.

woman) rather than through personal experience or discovery. However, the switch to the Qatal 1<sup>st</sup> person in 7,27 and the occurrence of *אמרה קהלה* at this precise moment of the discourse suggests that what follows 7,27b was his own discovery. What did he discover? The text seems to place great emphasis upon what he did not discover – *חשבון*, a way of making things add up. As we suggested in our discussion of this section above, we believe we are to understand it as a statement explaining why so few people escape the temptation of folly. While Qohelet's personal observation does not necessarily contradict the general knowledge he had 'found', it certainly modifies it. He had heard that the 'good before God' escape from temptation, but his own investigation has revealed that in reality, almost no one actually does – 'all seek out their own devices'.

So what does this embedded section add to the communication structure? Its location at the beginning of the major division suggests that it functions to give an initial summary of the results of Qohelet's investigation. He has just introduced a new phase of his investigation through mainline communication in 7,25. Now, as if to inform the reader of the conclusion before the investigation starts, he adds an aside, summarizing what he really found – little support for the claim that the good/wise escape folly in this life because they have forsaken the straight path on which God had set them. In more general terms, this section serves to caution the readers against applying the teachings of traditional wisdom too rigidly. Since the realities of life contradict an absolute or universal application of the wisdom statements, one must accept that they are generalized statements and not be surprised by exceptions. The next section, 8,01-08, reintroduces *חכם/חכמה* and presents the appropriate conduct of the wise and the benefits and limitations of wisdom. The text, then, returns to mainline narration in 8,09.

### 3.4.2 *Discourse Functions of Participants*

We have already discussed the function that secondary participants have in marking embedded segments of the discourse in Qohelet. Since the main participant remains constant, the reader must pay close attention to the presence of the supporting participants in order to navigate her/his way through the text and construct a coherent discourse structure. Our study has also revealed an additional function for these participants. They cooperate with additional text-linguistic features to mark the beginning and ending of major text segments in Qohelet. We see this clearly demonstrated in the division we have focused on for our study, 7,25-10,15. In 7,25 the participants *חשבון*, *חכמה*, *רשע*, *בסל/סבלות*, and *הוללות* were introduced. Each of these occur again throughout this text division. However, it is not until the last few verses of this division that we find them reintroduced in the same context. Only *חשבון* and *רשע* are absent. *אדם* is also present at the end, having been introduced

into the text in 7,28c and remaining on stage for the rest of the time. The fact that none of these recur in the following sections, except **האדם** (cf. 11,08; 12,05) further supports our conclusion regarding this discourse structuring function.

We have also noted that this function marked by participant density occurs outside of 7,25-10,15. One of the features marking the main division ending in 2,26 (see 3.1.2.1) was the piling up of participants which had been introduced earlier in the text. The dense packing of the new participant **עַתָּה** at the beginning of chapter 3 was also interpreted to perform the same text-delimiting function (3.1.2.2). Even the well recognized repetition of 1,02 in 12,08, usually identified as ‘framing’ the main body of the text, can be seen as the reintroduction of the participants **קִהְלַח** and **הַבֵּל הַבְּלִים** which occur sparsely elsewhere in the text. We can also point to the occurrence of **דְּבָרֵי** (‘words of’) which is only associated with Qohelet in 1,01 and 12,10b.c.11a. Again this highlights the fact that text structure in Qohelet is not determined solely by the repetition of a few formulaic statements or keywords. We must consider the whole constellation of text-linguistic signals, among which participants and participant sets function prominently.

### 3.4.3 *Summary of Discourse Structure for 7,25 – 10,15*

It remains then only for us to present our understanding of the discourse structure which was constructed as the result of our analysis of 7,25 – 10,15. We present this in the form of a graphic layout (see Figure 1) in order to summarize the verbal description provided in 3.3. The mainline communication is indicated by the bold face verse references (i.e. 7,25; 8,09; and 9,11-12). While 7,25 introduces the new phase of the investigation, 8,09 and 9,11-12 introduce continuations and specific aspects of the investigation. Under each of these levels are sections which have been given descriptive titles to highlight their function in the ongoing communication structure. Because of our discovery that participants play a major role in determining the discourse structure for Qohelet, we have included them in the layout as well.

Now that the discourse structure has been determined, we are ready to enter into dialogue with others regarding the exegesis of this portion of Qohelet.

Fig. 1. Discourse Structure for 7,25 – 10,15

**7,25 Introduction of new phase of the Investigation**

Introduction of participants: אני, לבי, חכמה, רשע, חשבון, כסל, סכלות, and הוללות

7,26-29 Initial Summary of Investigation – no  
 Participant added – אדם

8,01-08 Teaching on Wisdom  
 אדם and חכמה

**8,09 Continuation of the Investigation: General Observation**

–‘a time ... for evil’

New participants added: רע and עת

Observation: Specific example- 8,10-14

Observation: Wicked treated well (8,10) – רשעים

Comment on evil deeds (8,11a-12b) – אדם and רע

Contrasting Comment regarding reward for deeds

(8,12c-13) – טוב, רשע, חטא, רע, and

Observation resumed and expanded (8,14) –

צדיקים and רשעים

Conclusions: 8,15-17

#1 Enjoyment in basic activities of life (8,15) – אדם, שמחה,

#2 Mankind cannot understand God's actions on earth

(8,16-17) – אדם and חכמה

Reflection: 9,01-06 – Assertion regarding the connection between deeds  
 and results

אדם, צדיקים, חכמים, רשע

Persuasion: 9,07-10

**9,11-12 Continuation of the Investigation: General Observations**

–‘time and chance happen to all’

–‘man does not know his time’

Participants: אדם and עת

Observations: Two specific examples- 9,13-10,15

#1 ‘a small city’ (9,13-15) – חכמה

Comment on example #1 (9,16-10,04)

כסיל/סכלות, חכמה

#2 ‘reversal of positions’ (10,05-11)

חכמה, סכל, רעה

Comment on example #2 (10,12-15)

אדם, הוללות, סכלות, כסיל, חכם

## CHAPTER 4

### IMPLICATIONS OF OUR TEXT-LINGUISTIC APPROACH FOR EXEGESIS

מִי כִּהְחִכֶּם וּמִי יוֹדֵעַ פֶּיֶשֶׁר דְּבָר

*Who is like the wise man? Who knows the meaning of a thing?*

#### 4.0 OVERVIEW

In the previous chapters we have provided a detailed description of the development of our text-linguistic approach and its application to a major section of Qohelet (7,25 – 10,15). We now turn our attention to the implications of the resulting text hierarchy and communication strategy for the exegesis of Qohelet. We begin by providing a brief discussion and summary table of the various structures which have been proposed for this portion of Qohelet. This serves as the basis for our interaction with the various positions in the exegetical literature regarding the placement and function for what, we believe, are the most significant verses for this major section. Our outline for the remainder of this chapter follows the text divisions we discovered within 7,25 – 10,15 and our discussions will focus primarily upon the first verse of each main unit, viz., 7,25; 8,09; and 9,11. The main exception to this is 9,01. Even though our approach does not identify 9,01 as introducing a new phase of the investigation, we have included a separate discussion of its placement and function due to the fact that so many other structural proposals view this verse as introducing a major division in the book.

Following the discussion of the placement and function for each of the unit-initial verses, we present the implications our placement decisions have on the exegesis of the following verses of each pericope. Included within these discussions are examples of how our approach supports or enhances current exegetical approaches to Qohelet. However, there are also times when our proposal regarding the placement or function of a particular clause or text unit disagrees with or contradicts the proposals of others. At such times we have critically evaluated the opposing position and sought to demonstrate how our approach may provide a corrective step to their own methods. It is our firm conviction that a thorough text-linguistic analysis provides an essential foundation for all exegetical methods. We close this chapter with a summary of our own exegetical findings for Qohelet 7,25 – 10,15.



## 4.1 COMPARISON OF PROPOSED STRUCTURES TABLE

During the course of our discussion we will make frequent reference to the structures proposed by numerous exegetes for Qohelet 7,25 – 10,15. We have summarized their treatment of this section in Table 4.1. Therefore, we feel it is necessary to provide first of all, a brief orientation and explanation of the information found therein. The full bibliographical information for each of the proposals can easily be found in the bibliography at the end of this work.

The works chosen have been arranged in the table according to the four groups into which they can be divided: commentaries (Ogden, Fox, Murphy, Lohfink, Krüger), monograph (Backhaus), articles (Wright, Schoors), and translations (*NRSV*, *NBG* – *Nederlands Bijbelgenootschap* [Netherlands Bible Society]). With the exception of the modern Bible translations, the inclusion of structural arrangements in this table was based on three criteria. First, we chose to include those proposals which are based upon a more unified view of the text of Qohelet. In general, these approaches seek to find cohesive elements within or between text segments, when possible, in order to establish continuity in terms of the book's developing argument. There is disagreement, of course, as to how sustained or persistent this thematic development may be.<sup>1</sup> A second criterion for inclusion was the degree of influence the proposal has had on subsequent attempts to determine the book's structure. Wright's position is a prime example. The impact his research has had on Qohelet studies is evident, in that while few scholars follow his detailed analysis, almost all find it is necessary to critique his findings.<sup>2</sup> The same can be said, though to a lesser degree, of the bi-polar presentation of Loader.<sup>3</sup> Finally, we chose to interact with the more recent structural proposals. Our main reason for doing so is that most of the newer works build upon

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<sup>1</sup> For example, A. Schoors, in 'La Structure', 98, cites with approval Zimmerli's mediating position that Qohelet is neither a treatise with a clear plan or sole theme nor a mere collection of sentences. Cf. the statement of Fox, in *A Time to Tear Down*, 152, 'The book of Qohelet is not just a collection of proverbs. Some of the material is well placed. ... But expectations of a structured discourse are mostly frustrated by the rather haphazard arrangement in other parts of the book'.

<sup>2</sup> The commentary by Fox can be cited as an example. He is critical of Wright's proposed structure for a number of reasons, one being that, 'It doesn't even seem to have much effect on the exegesis of the few interpreters who basically accept it, such as Murphy' (Fox, *A Time to Tear Down*, 148-149). Yet, the fact that he found it necessary to criticize Wright's proposed structure and takes nearly two pages to do so, proves our point.

<sup>3</sup> J.A. Loader, *Polar Structures in the Book of Qohelet* (BZAW, 152), Berlin: Walter de Gruyter, 1979.

previous studies and therefore, reflect a more current state of Qohelet research.<sup>4</sup>

Our Proposal	Ogden 1987	Fox 1989	Fox 1999	Murphy 1992	Lohfink 1993/2003
<b>7,25-10,15</b>				<b>6,10-11,6</b>	<b>6,11-9,06</b>
<b>7,25-8,8</b>	<b>7,13-29</b>			<b>7,1-8,17</b>	
7,25-29	7,25-29	7,23-8,1a	7,25-8,1a	7,25-29	7,23-8,1a
8,1-8	8,1-9	8,1b-9	8,1b-9	8,1-17	8,1b-4
2-4				1-4	
5-8				5-8	8,5-15
<b>8,09-9,10</b>				9-14	
8,10-14	8,10-14	8,10-15	8,10-15		
8,15	8,15			15	
8,16-17	8,16-17			16-17	8,16-9,06
		8,16-9,6	8,16-9,10		
				<b>9,1-11,6</b>	
<b>9,01-10</b>	<b>9,1-16</b>			<b>9,1-12</b>	
1-2	1-6			9,1-6	
3-6					
					<b>9,7-12,8</b>
7-8	7-10	9,7-10		7-10	9,7-9
9-10					9,10
<b>9,11-10,15</b>					<b>9,11-11,3</b>
9,11-12	11-12	9,11-12	9,11-12	11-12	9,11-12
	13-16				
	<b>9,17-10,20</b>			<b>9,13-10,15</b>	
9,13-10,4	9,17-18	9,13-10,3	9,13-10,3	9,13-17	9,13-10,7
	10,1-4			9,18-10,1	
10,5-11		10,4-7	10,4-7	10,2-3	
	10,5-7			10,4-7	
	10,8-11	10,8-11	10,8-11	10,8-11	10,8-11
10,12-15	10,12-15	10,12-15	10,12-15	10,12-14a	10,12-11,3
				10,14b-15	

Table 4.1a Proposed Structures Comparison

<sup>4</sup> For a detailed summary of the history of exegesis for Qohelet from both a Jewish and Christian perspective see: Ginsburg, *Coheloth*, II:27-244. His summary includes numerous proposals by early exegetes for the overall structure of Qohelet. Summaries of more recent structural proposals can be found in: J.L. Crenshaw, *Ecclesiastes*, Philadelphia: Westminster Press, 1987, 38-49; Murphy, *Ecclesiastes*, xxxv-xli; and Krüger, *Qoheleth*, 5-8.

Krüger 2000	Backhaus 1993	A. Wright 1968	Schoors 1982	NRSV 2001	NBG (Dutch)1951
<b>6,10-8,17</b>	<b>6,10-8,17</b>	<b>6,10-11,06</b>	<b>6,10-9,10</b>		
		<i>7,1-8,17</i>	<i>7,1-8,17</i>		
7,23-29	7,25-29	7,25-29	7,25-29	7,23-29	7,23-29
8,1-9	8,1-9	8,1-17	8,1-9	8,1	8,1-9
		1-6a		8,2-9	
		6b-9			
8,10-15	8,10-15	10-14	8,10-17	8,10-13	8,10-17
		15-17		8,14-15	
8,16-17	8,16-17			8,16-17	
<b>9,1-12,7</b>	<b>9,1-12,8</b>	<b>9,1-11,6</b>			
<i>9,1-12</i>	<i>9,1-9</i>		<b>9,1-10</b>		9,1-12
1-6	1-6	9,1-6	9,1-6	9,1-6	
7-10	7-9	7-10	9,7-10	9,7-10	
	9,10				
	<b>9,11-10,20</b>		<b>9,11-10,20</b>		
11-12	9,11-12	9,11-12	9,11-12	9,11-12	
				9,13-16	
<b>9,13-10,20</b>	<i>9,13-10,20</i>	<b>9,13-10,15</b>		<b>9,17-10,15</b>	
9,13-10,1	9,13-16	9,13-10,1	9,13-10,3		9,13-10,3
	9,17-10,4				
10,2-3		10,2-7	10,4-7		10,4-15
10,4-7	10,5-7				
10,8-11	10,8-11	10,8-11	10,8-15		
10,12-15	10,12-15	10,12-15			

Table 4.1b Proposed Structures Comparison

Two commentaries on Qohelet by Michael V. Fox have been included due to some minor changes made in his proposed structure.<sup>5</sup> In our interactions with his views however, we must keep in mind his own perspective that, '[t]he boundaries between literary units are not impermeable', and that he is 'less concerned with discovering hierarchical and symmetrical patterns than with tracing the movement of thought, especially within units'.<sup>6</sup> It should also be

<sup>5</sup> We have not included the most recent commentary by Fox, *Ecclesiastes* – קהלת (The JPS Bible Commentary), Philadelphia: Jewish Publication Society, 2004, since it does not add to his views on structure already expressed.

<sup>6</sup> Fox, *A Time to Tear Down*, 152.

noted that the proposed structure of Roland Murphy follows closely that of Addison G. Wright and Thomas Krüger's follows that of F. Backhaus.<sup>7</sup> We will also refer to other works not included in the table as need arises.<sup>8</sup>

For purposes of clarity we have chosen to include in the chart only those portions of the proposed structures that overlap our own major division of 7,25 – 10,15. The bold face type indicates larger groupings of text found in some of the proposals.

## 4.2 QOHELET 7,25

### 4.2.1 Placement and Function of 7,25

The challenge of the proper placement and function of 7,25 within the larger discourse is succinctly stated by Schwienhorst-Schönberger: 'Strukturell schwer einzuordnen ist 7,25'.<sup>9</sup> As is evident from Table 4.1, exegetes are almost equally divided between taking 7,25 as part of a segment which begins in 7,23 or as the initial clause of a new segment.<sup>10</sup> Both sides appeal to lexical repetitions found in the immediate context as support for their particular view. For example, those focusing on such keywords as חכמה, 'wisdom', (found in 7,23a.c and 7,25d) or מוצא, 'find', (7,24e and 7,26a.27b.e.28b.c.d.29b) see a continuity between 7,23-24 and 7,25ff.<sup>11</sup> Others,

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<sup>7</sup> See A.G. Wright, 'The Riddle of the Sphinx', 313-334; and F.J. Backhaus, 'Denn Zeit und Zufall trifft sie alle' *Studien zur Komposition und zum Gottesbild im Buch Qohelet* (BBB, 83), Frankfurt am Main: Anton Hain, 1993. Also, Crenshaw states that his own proposed structure of the text 'resembles in many respects that of Schoors' (*Ecclesiastes*, 47 n.22).

<sup>8</sup> Two other important works that we will interact with also follow the proposed structure of Backhaus: Seow, *Ecclesiastes* and L. Schwienhorst-Schönberger, *Kohelet: Übersetzt und ausgelegt* (HThKAT), Freiburg: Herder, 2004. We will also refer to Schwienhorst-Schönberger's earlier work, 'Nicht im Menschen Gründet das Glück' (Koh 2,24), *Kohelet im Spannungsfeld jüdischer Weisheit und hellenistischer Philosophie*, Freiburg: Herder, 1996.

<sup>9</sup> Schwienhorst-Schönberger, *Nicht im Menschen*, 174.

<sup>10</sup> In addition to those listed in the chart who include 7,25 with 7,23ff see Crenshaw – 7,23-29 (*Ecclesiastes*, 144ff), Seow – 7,23-29 (*Ecclesiastes*, 270ff), and Schwienhorst-Schönberger – 7,23-25 (*Nicht im Menschen*, 158, 173-175). Gordis, *Koheleth*, 275-282, combines 7,15-25. For additional examples see: J-J. Lavoie, *La Pensée du Qohelet: Étude Exégétique et Intertextuelle*, Montreal: Fides, 1992, 125.

<sup>11</sup> See Fox, *Contradictions*, 237. This connection to the previous section made by the repetition of חכמה in 7,25 and מוצא in 7,26 is also noted by Schoors, 'La Structure', 108, but it does not prevent him from concluding that 7,25-29 form a separate text unit.

focusing upon the occurrence of *בִּקֵּשׁ*, 'seek', and *חֲשֹׁבֹן*, 'reckonong', (7,25d), make a forward connection to 7,27e and 29d.<sup>12</sup>

But, even some of those who connect 7,25 to the preceding verses note that at 7,25 something different is happening at the discourse level. For example, Krüger, following Backhaus and Schwienhorst-Schönberger, identifies 6,10 – 8,17 as a major division which he labels as 'Critical discussion of conventional wisdom'.<sup>13</sup> He further identifies verses 7,23-29 as forming a paragraph on the 'Limits of wisdom' within this larger text unit. But of 7,25, which occurs in the middle of his proposed paragraph, he states:

Verse 25 introduces a 'change of direction' in the investigation (*סְבוּתָהּ sabbôṭî*; cf. 2:20) in which wisdom turns from instrument (and object) of the testing to object of the search for knowledge (cf. 1:13/17; 2:3/12).<sup>14</sup>

In his earlier work, Schwienhorst-Schönberger also identifies a shift occurring at the discourse level at this point in the text. In his textual scheme, 7,23-25 form a separate text unit with a double cataphoric function of: 1) introducing the larger '*Ideologiekritik*' section (7,26-8,15); and 2) making connection to 7,26-29 through the use of common motive and lexemes.<sup>15</sup> Thus, 7,25 is seen as part of a transitional section, preparing the reader for what lies ahead.

In our opinion, those who begin a new paragraph with 7,25 indicate more clearly that the text at this point signals a shift at the discourse level. Apparently it was the recognition of this shift that caused Fox to change his initial conclusion that this text segment began with 7,23.<sup>16</sup> In a more recent work, he interprets 7,23-24 as a conclusion to the preceding section based on the

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<sup>12</sup> For example, Schoors 'La Structure', 108, identifies *חֲשֹׁבֹן ... בִּקֵּשׁ* in 7,25 and *חֲשֹׁבֹן ... בִּקֵּשׁ* in 7,29 as forming an inclusion which helps to further identify 7,25-29 as a unified text segment. Cf. T. Longman III, *The Book of Ecclesiastes* (NICOT), Grand Rapids: Eerdmans, 1998, 201-207; Wright, 'The Riddle of the Sphinx', 331.

<sup>13</sup> Krüger, *Qoheleth*, 6.

<sup>14</sup> Krüger, *Qoheleth*, 144.

<sup>15</sup> Schwienhorst-Schönberger, *Nicht im Menschen*, 174. This double discourse level function for 7,23-25 is also held by Lohfink, *Qoheleth*, 100. Cf. Lohfink, *Kohelet* (NEchtB), Würzburg: Echter Verlag, 1980, 56. However, in his more recent commentary, *Kohelet*, 360, 399-410, Schwienhorst-Schönberger has limited this dual function to 7,23-24 and moved 7,25 to the following text-unit, 7,25-29. He assigns 7,25 the rather limited function of 'Introduction' to this unit which he describes as a 'wisdom-critical discourse'. In his view, the message of 7,25-29, an anti-woman statement that Qohelet rejects, prepares the reader for the more positive view of women and relationships presented in 9,07-10.

<sup>16</sup> Fox, *Contradictions*, 237.

fact that 7,25 ‘introduces a new phase of the exploration’.<sup>17</sup> Similarly Ogden notes ‘[a] change of direction is the main emphasis of the verb *sbb*, which Qoheleth selects here to indicate that his research was moving into new territory’.<sup>18</sup>

We are in full agreement with these statements which recognize a discourse level shift occurring at 7,25. However, we believe that those holding this view do not take the implications of it far enough. As indicated by Table 4.1, none of those who chose to identify structure at the discourse level marks a new major text division beginning at 7,25. It is either considered part of the preceding paragraph or, at most, marking a minor break at the paragraph level. We must ask, if 7,25 functions at the discourse level to express a ‘change in direction’ or a ‘change of intent’ or a ‘new phase of the exploration’, then why is it not given more prominence in the structure of Qohelet? Scholars who focus on the structure of a text are often criticized that their proposed structures do not match the flow of the content.<sup>19</sup> That, of course, is sometimes the case. However, for 7,25 there seems to be general agreement that there is a noticeable shift in the flow of the content or communication strategy. If this is true, then it should be reflected in the proposed structures. This shift, marked by the text-linguistic signals we have identified earlier, occurs not only on the discourse level, but on the text level as well.<sup>20</sup> This double correspondence of structures at the surface and discourse levels of the text reinforces our proposal to mark a major break at this point. We now turn our attention to discuss the implications this decision has for the exegesis of this section.

#### 4.2.2 *Implications for Exegesis*

##### 4.2.2.1 Qohelet 7,25 as Boundary Marker

As we described in section 3.3.1, 7,25 marks a major break in the text, and maintains discourse coherence with the main flow of the investigation up to

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<sup>17</sup> Fox, *A Time to Tear Down*, 258.

<sup>18</sup> G. Ogden, *Qoheleth*, Sheffield: JSOT Press, 1987 119. See similar comments by Backhaus, *Zeit und Zufall*, 236, ‘In Qoh. 7,25 formuliert Qohelet ein neues Vorhaben, welches sich methodisch und inhaltlich vom vorausgehenden Vorhaben absetz ...’ (‘In Qoh. 7,25, Qohelet formulates a new plan, which contrasts methodologically and in content with the previous plan ...’ – translation mine), and R.N. Whybray, *Ecclesiastes* (NCB), Grand Rapids: Eerdmans, 1989, 124, ‘This verse closely resembles 1:17, but the addition of **and the sum of things** (*w<sup>h</sup>esbôn*) suggests a deeper or more rigorous investigation’ (Whybray’s emphasis).

<sup>19</sup> We again cite Fox, *A Time to Tear Down*, 149, as example. His list of criticisms of Wright’s proposed structure includes the claim that, ‘The plan does not match the thought’.

<sup>20</sup> See sections 3.2.1 and 3.3.1 for the presentation of these signals and our defense of beginning a major division at 7,25.

this point. In fact, the text seems to go to great effort through the use of clause type, syntactic patterns, and participant sets to connect this phase of the investigation with the initial phase introduced in 1,13 and 17. So what are the implications for exegesis which result from beginning a new major division at 7,25? The primary implication is that it establishes a boundary for the text unit and, consequently, it influences the reading and interpretation process in at least two ways. First, it directs the reader/exegete to look ahead in the text for answers to questions of context or reference. For example, one of the features we have identified as helping to mark a major division is the introduction or reintroduction of participants that will be on stage in the following discourse. Though the text may make connections of a more general nature to the content preceding this boundary (e.g. the continuity of the main participant, Qohelet, through the first person pronominal reference without a specific renaming of him), the boundary itself functions to redirect the focus of the reader/exegete to the new setting for these participants. This textual reorientation occurs in 7,25. Even though most of the participants have appeared before in the text (e.g. חכמה, 'wisdom', רשע, 'wickedness', כסל/סכלות, 'fool/ folly', and הוללות, 'madness'), the fact that they are now brought back on stage *en masse* requires special attention. Therefore, they need to be interpreted and evaluated in this new setting and in light of the new activities associated with them.<sup>21</sup> Ultimately the exegete may determine that the current usage or description has much in common with previous usages, but this conclusion must be drawn from an analysis of the new context not imported from earlier decisions.

This function of 7,25 as a boundary which causes the reader/exegete to look forward in the text for interpretation is further supported by the introduction of a new participant at this point, חשבון. Since it has not occurred previously in the text, the reader/exegete is forced to focus on the information provided by the immediate context for its meaning.<sup>22</sup> We propose that such an approach is appropriate for the other participants found in 7,25 as well. Therefore, we believe that the accurate identification of the boundaries

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<sup>21</sup> This is what Krüger is attempting to do by distinguishing between wisdom prior to 7,25 as being the instrument and object of testing and now becoming the object of the search for knowledge. See quotation under 4.2.1.

<sup>22</sup> As mentioned earlier, חשבון- occurs only 3× in Qohelet: 7,25.27, and 9,10. We follow the view of A. Schoors, *The Preacher Sought, I*, 64, n. 117 that חשבנות (7,29; cf. 2 Chron. 26,15) comes from a separate lexeme - חשבון meaning 'device, invention' rather than from חשבון meaning 'account, reckoning'. Cf. F. Brown, S.R. Driver, C. Briggs, *Hebrew and English Lexicon*, (Peabody, Mass.: Hendrickson, 1997), 363-364 [hereafter, *BDB*]; Koehler, Baumgartner, *Lexicon in Veteris Testamenti Libros: Wörterbuch zum Hebräischen Alten Testament in Deutscher und Englischer Sprache* (Leiden: Brill, 1985), 340 [hereafter, *KB*]; and *HALOT on CD-ROM* entries 3300-I and 3302.

for text units is essential for exegesis since they help point the interpretation process in the right direction.<sup>23</sup>

#### 4.2.2.2 Identification of ‘New’ Theme

The second influence that marking a boundary at 7,25 has on the reading/exegetical process is that it signals the introduction of a new theme or topic of discussion. In our text-linguistic experiment we have tried to show the importance of determining the boundaries of text segments based on formal linguistic devices rather than thematic development alone. Once the boundaries of a unit have been set, then the exegete is free to explore the theme it develops within those boundaries. However, even though a statement of the theme is not an initial criterion for delimiting a text-unit, it may function secondarily to fine-tune the boundaries when formal features are not explicitly clear. Therefore, a clear explanation of the theme is important for understanding a text and must be the goal of exegesis. In light of this, we begin our analysis of the theme introduced by 7,25 with a summary of how various exegetes have attempted to identify the themes for their own text segments and how they view 7,25ff as relating to that theme. We believe such a survey is instructive even though none of the current commentators mark a major section boundary at 7,25, and, consequently, we do not find a statement of theme beginning at this point. We have summarized some proposals in Table 4.2 below.

We return now to our observation made earlier that many exegetes sense something happening to the flow of communication at 7,25. After suggesting that the ‘research was moving into new territory’ beginning with 7,25, Ogden elaborates by stating that here Qohelet sets aside his earlier search for ‘wisdom and the sum of things’ (described in 7,25a-d) in order ‘to channel his efforts towards knowing the “evil of folly” and its partner, the “folly of madness”’ (described in 7,25e-g).<sup>24</sup> In our opinion, the series of infinitives in 7,25 cannot so easily be divided and applied to two distinct phases of the investigation as Ogden’s analysis suggests. It seems more likely to us that the reiteration of the verbal lexemes in 7,25 that occurred in 1,13.17 (בִּקֵּשׁ, ‘seek’, חוּר, ‘search out’, יָדַע, ‘know’<sup>25</sup>) emphasizes the continuation of the investigation.<sup>26</sup>

<sup>23</sup> Therefore, we find ourselves disagreeing with the comments of Krüger, *Qoheleth*, 8, that, ‘The question of the overall structure of Qoheleth is of limited relevance for its interpretation’. We are in full agreement, however, with his observation that the boundaries are at times unclearly marked. Part of our experiment is exploring these ambiguous connections to see if more can be said from a text-linguistic basis.

<sup>24</sup> Ogden, *Qoheleth*, 119-120.

<sup>25</sup> In Qohelet the infinitive form of יָדַע occurs only in 1,17; 7,25; 8,16; and 8,17 and ‘refers to knowledge as an aim of a mental effort’. By contrast the Qatal form refers to a conclusion from experience. See Schoors, *The Preacher Sought, II*, 130-



Author	Major Divisions & Themes	Minor Divisions & Themes
Wright – 1968	6,10 – 11,06 – <i>Qoheleth's conclusions</i>	7,01 – 8,17 – <i>Man cannot find out what is good for him to do: Critique of traditional wisdom: 7:25-29 – on women and folly</i>
Murphy – 1992	6,10 – 11,06 – <i>Divine knowledge and Human Impotence</i>	7:01 – 8,17 – <i>4 confrontations with traditional wisdom: 7:25-29 – a reflection upon humankind</i>
Schoors – 1982	7,01 – 9,10 – <i>the experience of life and death</i>	7,01 – 8,17 – <i>Negative experiences among men pose insoluble problems: 7,25-29 – the problem of the woman</i>
Seow – 1997	6,10 – 8,17 – <i>Reflection: Everything is elusive</i>	7,15-29 – <i>Righteousness and Wisdom are Elusive: 7:23-29 – The Danger of Folly and the Elusiveness of Wisdom</i>
Krüger – 2000/2004	6,10 – 8,17 – <i>Critical discussion of conventional wisdom</i>	7,23-29 – <i>Limits of wisdom: critique of knowledge</i>
Schwienhorst-Schönberger – 2004/1996	6,10 – 8,17 – <i>Defense (Refutatio): Confrontation with alternative understandings of happiness</i>	7,23-24 – <i>Introduction to the second part of the ideological criticism and the text unit 7,25-29 (Anthropology II)</i>
Lohfink – 2003/1980	6,11 – 9,06 – <i>Refutatio of contrary positions, especially of older wisdom</i>	7,23-25 – <i>Retrospect and Preview</i> 7,26-8,01a – <i>Knowledge: Traditional and Inductive</i>

Table 4.2 Summary of Content/Theme

Even though a new participant, חֶשְׁבֹן, ‘reckoning’, is added at this point, we cannot ignore the fact that other participants are reintroduced as well and subsequently treated in the following text. The answer to the theme for this section appears to lie in a more careful analysis of the relationship between the key verbal lexemes and the participant set presented here.

131, 136. Therefore we believe it is accurate to say that the infinitive form is used when Qohelet is describing the goals or activities of his investigation.

<sup>26</sup> Note that both הוֹלָלוּת and שִׁכְלוּת (ש) have occurred previously (together with חֶכְמָה) as either the objects of דָּעָה, ‘know’, or רָאָה, ‘see’, (1,17; 2,12). Therefore, contrary to Ogden’s proposal, both ‘madness’ and ‘folly’ have already been introduced as objects of Qohelet’s research. Ogden also includes חֶשְׁבֹן as part of Qohelet’s earlier search in spite of the fact that it has not occurred previously in the text.

Most commentators correctly identify **בִּקֵּשׁ** and **מָצָא** as keywords in this section. This is based on the fact that, although both lexemes are used throughout Qohelet, here we find a high frequency of occurrences for both of them. For example, **מָצָא** occurs seven of its total of seventeen times in 7,26-29 while **בִּקֵּשׁ** occurs three of its seven times in 7,25.28-29.<sup>27</sup> There is a direct connection, of course, between these investigative terms and the participants given (**הוֹלָלוֹת**, **כְּסָל/סְכָלוֹת**, **רָשָׁע**, **חֲשֹׁבוֹן**, **חֲכָמָה**) since they are presented as the goal of his quest.<sup>28</sup> These two features, the verbal keywords and the participant sets, and the way they are further qualified or described combine to reveal the theme. Any statement of the theme being introduced at this point must include the concepts of seeking/finding and at least one or more (or some collective term) of the participants brought center-stage.

#### 4.2.2.3 Discourse Function of 7,26-29: Initial Summary<sup>29</sup>

We now turn to examine how our decision regarding the placement and function of 7,25 influences our reading of the segments immediately following it. Through the use of the word-pair **בִּקֵּשׁ/מָצָא**, ‘seek/find’, the thematic connection of verses 7,26-29 to the investigation begun in 7,25 is made quite evident. This segment begins by using the participial form of **מָצָא** with **אֲנִי**, ‘I’, to introduce Qohelet’s first ‘discovery’. This use of the participle is often over-looked in the commentaries, which generally seem more concerned with the identity of the ‘woman’ Qohelet proceeds to describe. However, as we have touched upon previously (cf. 3.3.1.1 and 3.4.1.2), the use of the participle is important for at least two reasons. First, it is frequently used to denote a present, repeated, or continuous action as opposed

<sup>27</sup> While **מָצָא** does not occur in 7,25, there is a close semantic relationship between it and **בִּקֵּשׁ** (cf. 7,25d and 7,27e-28b). These terms also occur together in 8,17 (**בִּקֵּשׁ** – 1×; **מָצָא** – 3×), which is viewed by the majority of the authorities in Table 4.1 as marking the end of a major text segment, and again in 12,10. **מָצָא** occurs in the first person singular form only here in Qohelet, five times as Qatal (**מָצָאתִי**, ‘I found’, – 7,27-29) and once as the participial form (**מוֹצֵא**, ‘finding’) with **אֲנִי** (7,26). The additional occurrences of **מָצָא** in various forms are: 3,11; 7,14.24; 8,17(3×); 9,10.15; 11,01; and 12,10. **בִּקֵּשׁ** does not occur in the first person singular form in Qohelet (cf. 3,06.15; 7,25.28.29; 8,17; 12,10), although he is the grammatical subject in 7,25.28 and 12,10.

<sup>28</sup> The exegetical difficulty presented by the two clauses **רָשָׁע כְּסָל** and **וְהוֹלָלוֹת** does not effect our decision to treat them as individual participants. It should be noted that in the following text they are reintroduced only as individual participants. It is only in the closing section (10,12-15) of our major division (7,25 – 10,15) that we find most of this participant group reintroduced together: **כְּסָלִים/סְכָלִים**, ‘fools/foolly/foolish’, and **חֲכָמִים** ‘wise’. None of these recur in the discourse after this point (except **חֲכָמִים** in 12,09; last occurrence of **חֲכָמָה** is in 10,10).

<sup>29</sup> See Table 4.3 and the full hierarchy presented in Chapter 5, section 5.2.3.2.

to a ‘point-in-time’ action. Secondly, the participle is not the normal grammatical form that has been established in the discourse for introducing Qohelet’s investigative activities. That has been reserved for the 1<sup>st</sup> person Qatal constructions.<sup>30</sup> Therefore, it is both surprising and significant that the participial form is used at this point. However, before we can investigate the significance of the participle for a discourse reading, a few other syntactic features must be noted.

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Su> אני ולבי ] [<Pr> סבותי ] ..... 7,25a	7,25a	D	0QtIX	1sg-
[<Su> אני ] [<PC> מוצא ] [<C> 1 ] ..... 7,26a	7,26a	D	ptc.	-sgM
[<Aj> ממנות ] [<PC> מור ] ..... 7,26b	7,26b	D	AjCl	-sg-
[<Ob> האשה ] ..... 7,26c	7,26c	D	Ellp	---
[<Fr> היא ] [<Re> אשר ] ..... 7,26d	7,26d	D	NmCl	---
[<Su> לבה ] [<PC> מצודים וחרמים ] ..... 7,26e	7,26e	D	NmCl	---
[<Su> ידיה ] [<PC> אסורים ] ..... 7,26f	7,26f	D	NmCl	---
[<Co> ממנה ] [<Pr> ימלט ] [<Su> <sp> לפני האלהים ] ..... 7,26g	7,26g	D	0XYqt	3sgM
[<Co> בה ] [<Pr> ילכד ] [<Su> חוטא ] [<C> 1 ] ..... 7,26h	7,26h	D	WXYqt	3sgM
[<Pr> ראה ] ..... 7,27a	7,27a	D	0imp.	2sgM
[<Pr> מוצאתי ] [<Ob> זה ] ..... 7,27b	7,27b	D	0ZQtI	1sg-
[<Su> קהלת ] [<Pr> אמרה ] ..... 7,27c	7,27c	D	0QtIX	3sgF
[<Aj> <sp> אחת / לאחת ] ..... 7,27d	7,27d	D	Ellp	---
[<Ob> חשבון ] [<Pr> למצא ] ..... 7,27e	7,27e	D	0inf.	---
[<Su> נפשי ] [<Pr> בקשה ] [<Mo> עוד ] [<Re> אשר ] ..... 7,28a	7,28a	D	0RZQtIX	3sgF
[<Pr> מוצאתי ] [<Ng> לא ] [<C> 1 ] ..... 7,28b	7,28b	D	WNQtI	1sg-
[<Pr> מוצאתי ] [<Ob> <sp> מאלף ] ..... 7,28c	7,28c	D	0ZQtI	1sg-
[<Pr> מוצאתי ] [<Ng> לא ] [<Ob> <sp> אלה בכל אשה ] [<C> 1 ] ..... 7,28d	7,28d	D	WZNQtI	1sg-
[<Pr> ראה ] [<Mo> לבד ] ..... 7,29a	7,29a	D	0Zimp.	2sgM
[<Pr> מוצאתי ] [<Ob> זה ] ..... 7,29b	7,29b	D	0ZQtI	1sg-
[<Ob> ישר ] [<Ob> האדם ] [<Su> האלהים ] [<Pr> עשה ] [<Re> אשר ] ..... 7,29c	7,29c	D	0RQtIX	3sgM
[<Ob> חשבנות רבים ] [<Pr> בקשו ] [<Su> המה ] [<C> 1 ] ..... 7,29d	7,29d	D	WXQtI	3pl-

Table 4.3

Following the use of the participle in 7,26a, we find a series of nominal (7,26d-f) and Yiqtol clauses (7,26g.h). Then in 7,27b, following an imperative form of ראה, the 1<sup>st</sup> person Qatal form, מוצאתי, is used (also in 7,28b.c.d. 29b). Immediately following this form the reader encounters the enigmatic אמרה קהלת, ‘said Qohelet’. In seeking to understand the meaning of this pericope and its function in the discourse, the exegete must consider all of these formal features.

The fact that the participle, מוצא, in 7,26 expresses a continuous or repeated action has been recognized by some scholars. For example, Longman believes the use of the participle ‘indicates that his conclusions are the result

<sup>30</sup> Isaksson, *Studies in the Language of Qoheleth*, 58, has identified 9 exceptions where a non-Qatal form is used in this sense: 1,17; 4,01.02.07; 7,23.26; 8,09.12; 9,11.

of repeated experience'.<sup>31</sup> We agree that this nuance for the participle fits the context best. However, fewer scholars have paid attention to the effect of the participle on the flow of the communication or its function in the overall discourse.<sup>32</sup> This is surprising since a number recognize the use of the participle with אני in 8,12c as a deviation from the expected Qatal form, and suggest reasons for it.<sup>33</sup> We believe the present occurrence has even more compelling reasons to suggest special treatment. We have already mentioned the presence of מצאתי in 7,27b. This switch back to Qatal 1<sup>st</sup> person singular form using the same lexeme as the participle of 7,26a, marks the information which follows as being of a different type from that which follows the participle. This differentiation seems to be further supported by the presence of the imperative in 7,27a and the identifying clause אמרה קהלת in 7,27c.<sup>34</sup> In addition to reminding the reader that Qohelet is the one speaking, this clause serves to specify that the following discovery was made by Qohelet himself. Why was this specification necessary? Earlier, we said that one function of this reidentification of קהלת at this point in the discourse was to make a clear association between him and the failure to discover חשבון (3.3.1.1). We can now add a second function: to draw a distinction between the nature of the discoveries described in 7,27-29 and that of 7,26.<sup>35</sup> Through the use of the

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<sup>31</sup> Longman, *Ecclesiastes*, 203. A. Schoors, 'Bitterder dan de dood is de vrouw', *Bijdr* 54 (1993), 130, also identifies an iterative nuance for the participle in 7,26: 'Het deelwoord *môše*' in v.26 heeft een tijdloze of iteratieve waarde. Koh vindt dus voortdurend de bewering dat de vrouw meer *mar* is dan de dood'. ('The participle *môše*' in v.26 has a timeless or iterative value. Qohelet therefore *continuously* finds the statement that the woman is more *mar* than death' – transl. mine, Schoors' italics). Cf. Seow, *Ecclesiastes*, 261, 'I find/am finding'; Lohfink, *Qoheleth*, 101, 'Again and again I find...'; also Isaksson, *Studies in the Language of Qoheleth*, 65, 'Time and time again I have found...'.  
<sup>32</sup> Schoors, 'Bitterder dan de dood', 126, notes that H.W. Hertzberg was among the first to recognize the importance of Qohelet's deviation here by use of the participle from the established pattern of the Perfect form to report his investigations or results. See H.W. Hertzberg, *Der Prediger* (KAT, 17,4), Gütersloh: Gütersloher Verlagshaus Gerd Mohn, <sup>2</sup>1963, 157.

<sup>33</sup> Gordis, *Koheleth*, 297; Isaksson, *Studies in the Language of Qoheleth*, 67, 117. See our discussion of 8,12c under section 4.3.2.2 below.

<sup>34</sup> Schoors also notes the significance of the three elements, participle, imperative, אמרה קהלת in, 'Bitterder dan de dood', 134. According to Schoors, these elements help to signal a contrast between the citation from traditional wisdom found in 7,26 and Qohelet's own point of view in 7,27-29. He repeats this view in *The Preacher Sought*, II, 173.

<sup>35</sup> An additional function is suggested by Seow, *Ecclesiastes*, 272: '... it may be that the editor is deliberately invoking the authority of the author, calling attention to this passage as the main point of his message'. Seow identifies this main point as 'what he seeks is elusive'.

Qatal forms in 7,27-29 and the reidentification of קהלת, the discoveries (or failure to discover) are clearly presented as the results of Qohelet's own personal investigation. We must now look at the nature of the 'discovery' described in 7,26 in more detail.

In 7,26 Qohelet claims, 'I continually found more bitter than death the woman ...'. Based on the presence of parallel terms and imagery, we understand the descriptions of 'the woman' in 7,26b-f to be intentional allusions to the 'strange/foreign woman' of Proverbs, (cf. Prov. 2,16-19; 5,03-06.20-23; 6,24-35; 7,05-27; 22,14) who, we believe, symbolizes temptation in general.<sup>36</sup> Schoors also makes a connection between the identity of the woman in 7,26 and the 'strange' woman found in the teachings of traditional Israelite wisdom literature. After referring to some of the same passages from Proverbs we have cited above, he concludes, 'Dat alles kan ons laten denken dat Kohelet moet gezien worden binnen deze wijsheidstraditie over de verleiding door de gevaarlijke en slechte vrouw'.<sup>37</sup> The use of the definite article with אשה, 'woman', also provides specific grammatical support for this view as well. This indicates that a specific woman or type of woman is intended and not 'women' in general. For example, Seow suggests that because of the use of the definite article the audience is expected to know who this feminine figure is, and concludes that since the most obvious referent

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<sup>36</sup> There is a large body of literature on the difficulties presented by 7,26-28. Schwienhorst-Schönberger, *Kohelet*, 402, presents four possible positions taken by various scholars on 'the woman' of 7,26: 1) It is a negative statement about women in general which Qohelet also holds; 2) The statement is the opinion of Qohelet but only refers to the foreign and/or seductive woman; 3) It is a metaphoric reference to either 'Dame Wisdom' or 'Dame Folly'; and 4) It is a negative statement about women in general which Qohelet quotes but rejects in his following arguments. Schwienhorst-Schönberger supports the fourth position. While our own position falls under his third category, we do not believe the metaphoric reference is limited to either 'wisdom' or 'folly' but denotes the more general threat of temptation. We believe this is the intended reference of the 'seductive woman' described in Proverbs as well. For metaphoric views of 'the woman', see: Seow, *Ecclesiastes*, 271-273; Murphy, *Ecclesiastes*, 76-77; and Crenshaw, *Ecclesiastes*, 146. Krüger, *Qoheleth*, 146-147, disagrees with this view of 'the woman' = 'Folly' choosing rather to identify her as '(the woman) wisdom'. He arrives at this conclusion by, among other things, including 7,23-24 in the context. But it is difficult to accept that the negative descriptions of the woman can apply to wisdom. Also, we believe the text marks a boundary at 7,25 making the 'wisdom' influence from 7,23-24 not so readily available.

<sup>37</sup> Schoors, 'Bitterder dan de dood', 124 ('All that allows us to think that Kohelet must be seen within this wisdom tradition concerning seduction by the dangerous and bad woman' – transl. mine). Schoors has presented a different view in his more recent work. He now holds that both 7,26b and 28b are quoted 'anti-feminist' proverbs with which Qohelet disagrees. See, Schoors, *The Preacher Sought, II*, 172-175. This view is also held by Schwienhorst-Schönberger, *Kohelet*, 401-410.

would be ‘*hassiklûṭ* “folly” in the preceding verse’, ‘she is a composite image of Folly herself’.<sup>38</sup> While, in our opinion, ‘the woman’ described in 7,26 does not refer to folly itself, she is as dangerous as folly and those who are trapped by her clearly demonstrate their own folly (cf. Prov. 5,23; 9,13-18). As we have already stated, she is the stereotypical ‘dangerous woman’ or *femme fatale* of traditional Israelite wisdom literature,<sup>39</sup> tempting people away from wisdom. Verse 26 concludes by stating that only those who are ‘good before God’ (i.e. wise; in contrast to חַיִּטָּא, usually understood in this context as ‘fool’ rather than sinner) are able to escape the dangers of this woman. So, to escape from her is to avoid the lure of temptation which is the fate of the fool.

There are no surface-level linguistic signals presented in the text that would indicate that clauses 7,26g-h, regarding the fate of the wise and the foolish, are not also part of the ‘discovery’.<sup>40</sup> However, to say that Qohelet himself repeatedly discovered that the ‘good before God’ escape the fate of the fool, would be contrary to the general message of the book. Such a statement can only make sense in this context if we understand that Qohelet is quoting or referring to a source that he continually encountered or came upon in the course of his own investigation. To make this point clear, Schoors suggests the slightly amplified translation of, ‘And (continuously) I find (the statement) that the woman is more bitter than death ...’.<sup>41</sup> If our understanding of this verse is correct, then it is appropriate to conclude that this description of the ‘dangerous woman’ and those who may escape or be trapped by her was not something new which Qohelet discovered on his own. It was not something gathered through his personal empirical investigation, but something that had been handed down to him as part of the tradition that he received or had been taught. To make this interpretation of 7,26 even more clear, we would modify the translation suggested by Schoors above to include the equally acceptable meaning for מִצָּא of ‘encounter’ or

<sup>38</sup> Seow, *Ecclesiastes*, 262, 272.

<sup>39</sup> Cf. Seow, *Ecclesiastes*, 262-263, 271-274.

<sup>40</sup> Lohfink, *Qoheleth*, 102, believes Qohelet is quoting a proverb that originally included only the clauses describing the Woman. He suggests that clauses 7,26g-h were added (either by Qohelet or perhaps by someone else before he ‘discovered’ this teaching) to form an ‘interpretive addition’ which transforms the original proverb into an anti-woman statement.

<sup>41</sup> Schoors, ‘Bitterder dan de dood’, 136 [‘En (voortdurend) vind ik (de bewering) dat de vrouw bitterder is dan de dood, ...’]. We are in full agreement with Fox’s criticism of the somewhat arbitrary approach by some to the identification of quotations in Qohelet (*A Time to Tear Down*, 20-23). However, this criticism does not seem to apply to 7,26 due to the obvious borrowing of imagery from Proverbs and the syntactic marking mentioned above. Cf. Schoors, ‘Bitterder dan de dood’, 133.

‘came upon’ for the typical gloss of ‘find’.<sup>42</sup> This yields: ‘And (continuously) I encountered (the statement) “the woman is more bitter than death ...”’. The exact source of this statement which he constantly came across is not important for our study. What is important, however, is that it is presented as a discovery, albeit of a different type, which is signaled not by content alone but through the syntactic pattern: participle – 1<sup>st</sup> person Qatal (of same lexeme) and participant renominalization. This reading is also supported by the use of nominal and Yiqtol clauses (7,26d-h) which indicate something more general and not a report of Qohelet’s first-hand research activities and results.

We can now identify three functions associated with the use of the participle in 7,26a. The first occurs within the text-world and denotes the *type of action*, namely, continuous or iterative action – ‘Continuously I encountered...’. The second function, which marks the *type of communication*, also operates within the world of the text. This function is also signaled by the use of the participle but can only be determined after a decision has been reached regarding the established syntactic pattern used for mainline communication within Qohelet. The third function requires the analysis of additional features in the text and is not signaled by the participle alone. It is the opposition of the participle, מִצָּא, with the 1<sup>st</sup> person Qatal form, מִצָּאֵהוּ, together with the other text-linguistic features that function to mark a difference in the *types of discovery*. Qohelet juxtaposes a ‘discovery’ from an existing source with discoveries that resulted from his personal investigation. This prepares the reader to compare and contrast the two types of discoveries.

Admittedly, the syntax and, consequently, the flow of the argument for 7,26-29 is complex and can only be pieced together, and even then only tentatively so, after multiple readings. Therefore, before we present our proposal for the meaning of 7,26-29, we will provide a summary of this iterative process; how the reader uses the text-linguistic features and their functions to identify a discourse level function for the text-unit 7,26-29. The unity of this segment is signaled by the repetition of the main participant, the secondary participant הַשִּׁבּוֹן (including its homonym in 7,29d), and the lexeme מִצָּא. The occurrence of the participle מִצָּא with אֲנִי grabs the reader’s attention. During the reading of previous portions of the text, the reader will have noticed, as we have mentioned, that the mainline of communication for Qohelet is es-

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<sup>42</sup> For the use of מִצָּא with different meanings in the OT and specifically in Qohelet see A.R. Ceresko, ‘The Function of Antanaclasis (mš’ “to find” // mš’ “to reach, overtake, grasp”) in Hebrew Poetry, Especially in the Book of Qoheleth’, CBQ 44 (1982), 551-569. While Ceresko does not mention ‘encounter’ as a possible meaning for מִצָּא and actually proposes ‘find’ for the usage in Qoh. 7,26, he does highlight that מִצָּא occurs with multiple meanings frequently in biblical texts even within the same text-segment.

tablished and maintained predominantly by the 1<sup>st</sup> person Qatal forms in combination with additional linguistic features and/or syntactic patterns. The participial form, therefore, marks something that occurs off that mainline. This observation naturally causes the reader to slow down for a more in depth analysis of the content and function of the unit.

Next, the reader will notice that there are certain lexical features repeated in 7,27-29 that help form these verses into a sub-unit: the imperative ראה (7,27a; 7,29a), the clause, זה מצאתי, 'this I found', (7,27b; 7,29b), בקש (7,28a; 7,29d), and אדם, 'person', 'mankind', (7,28c; 7,29c). With the return to the use of 1<sup>st</sup> person Qatal forms in 7,27-29, the reader rightly concludes that they signal a switch to a different level of communication within the boundaries of this unit. Since these verses use the same verbal aspect (Qatal) that has been previously used to describe Qohelet's own investigative activities, the reader rightly concludes that the discoveries described in 7,27-29 are presented as something found by Qohelet himself during the course of his personal investigations. This is further supported by the presence of אמרה קהלה at the beginning of this sub-unit. The recurrence of the imperative ראה and זה מצאתי in 7,29a.b mark an additional discovery. Only this time there is also an additional modifying element. The presence of לבר ('only') in 7,29a requires special consideration and should be allowed to influence how the 'discoveries' presented in 7,26 and 7,27-28 are interpreted. Finally, the reader encounters the straightforward statement of 7,29c-d and allows it to help interpret the message of the entire unit of 7,26-29. Qohelet's ultimate discovery functions to qualify or modify what has been presented previously in this unit.

Once the boundaries and meaning of the unit is established by the reader, she/he will take note of where this segment occurs in light of the overall structure of this major division. In our opinion, the location of this cohesive, embedded pericope at the beginning of this new major section and its emphasis on Qohelet's 'discoveries' combine to signal to the reader that this unit functions as a prospective summary of the results of Qohelet's investigations in this division. It states at the beginning, in summary fashion, what Qohelet was able to find or not find.

We can now summarize our proposal for the meaning of 7,26-29. Qohelet begins by stating that he repeatedly encountered (or heard) the statement that those who are good before God (i.e. wise) will escape from the trap that ensnares the 'sinners' (fools). Based on our hierarchy for this section, 7,27-28 expand upon what has been presented in 7,25-26. In 7,27-28 he evaluates the wisdom statement of 7,26g-h on the basis of his own discoveries. What he found, first of all from his own experience was that few people actually escape the trap of the dangerous woman (7,28c-d); literally one person in a



thousand.<sup>43</sup> He declares that this ‘discovery’ amounted to a lack of discovering חשבון, (7,27e-28b) that is, an accounting or a reckoning for what he had been taught. Apparently, for Qohelet, the fact that he found only a few who were able to escape the temptations of folly was not enough to substantiate an unqualified acceptance of the wisdom statement.

Without verse 29, 7,28c-d can be read as an indictment against wisdom’s ability to provide security. Only 1 out of 1,000 wise individuals managed to escape temptation. The presence of wisdom, the number 1,000, and the allusion to the ‘foreign’ woman have led some commentators to suggest that a reference to Solomon lies behind this passage.<sup>44</sup> He surely fits the description as one having the reputation of being very wise but falling victim to the temptation of his foreign wives. His wisdom did not save him. Jewish exegetes, like Rashi, also saw an allusion to Adam and Eve. This is clearly based on 7,29 and God’s original creation of mankind but it can also be hinted at through the combination of אִשָּׁה and אֶרֶם. These two terms occur together elsewhere in Biblical Hebrew (BH) almost exclusively in Genesis 2-4. Again we can find in the context the presence of wisdom, a woman, and the fall into temptation. Seeking wisdom became the source of the problem, not a solution. However, in our opinion, 7,29 draws us back from such a negative appraisal of wisdom and causes us to change the direction of our interpretation for this segment.

After his discovery, or actually lack of discovery, in 7,28c-d, Qohelet is faced with a dilemma. He can conclude that since few people escape the trap of temptation, then what he was taught is false; being good before God or being wise has little value. Or he can decide that since few escape, few must be truly good before God (i.e. wise); the problem is not really with wisdom but with people.<sup>45</sup> That Qohelet settled upon the second of these two options seems to be confirmed by the report of his only real discovery,

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<sup>43</sup> Through the use of מִצְאָתִי, clauses 7,28c-d are presented as the initial discovery Qohelet made as a result of his personal research and therefore they function as the specific referent for זֶה in 7,27b. We believe these clauses emphasize the small number of truly wise people Qohelet found rather than the superiority of the male gender. That clauses 28c-d should be understood as a statement against mankind in general can be seen from the use of הָאָדָם and הַנְּחָמָה with this general reference in 7,29. While we agree with the decision of Schoors, *The Preacher Sought, II*, 174-175, to insert ‘good’ before ‘person’ and ‘woman’ in his periphrastic translation of 28c-d, we would insert ‘wise’ instead to make the connection to 7,25 and 8,01-08 more clear. The vast majority of humans, in Qohelet’s experience, fail to possess wisdom and thus fall victim to the trap of the *femme fatale*. Our reading of the text at this point is similar to that of Crenshaw, *Ecclesiastes*, 147-148.

<sup>44</sup> For example, Isaksson, *Studies in the Language of Qoheleth*, 66; Crenshaw, *Ecclesiastes*, 148; and Barton, *Ecclesiastes*, 147.

<sup>45</sup> Cf. Qoh. 7,20, ‘There is not a righteous man on earth who does good and never sins’.

which is now described in 7,29.<sup>46</sup> The fault lies not with God nor with the teaching of tradition, but with mankind, who has deviated from the correct path (המה בקשו חשבנות רבים), ‘they have sought out many devices’).<sup>47</sup> Qohelet discovered that the seduction of temptation is strong and because mankind has departed from God’s path, only a very few are able to avoid its dangers. Wisdom does offer a way of escape but few can truly follow after it. Instead, mankind pursues their own ‘cunning fabrications’ which do not provide the desired results but only succeed in making crooked what God has made straight.<sup>48</sup> The following sections explore the results of this man-made deviation by providing examples (8,01-08; wisdom has limited value) and by elaborating upon its effect (8,09 – 10,15; mankind lacks the ability to control or anticipate the outcome of their actions).

#### 4.2.2.4 Discourse Function of 8,01-08: Teaching on Wisdom

We find in 8,01a.c the reintroduction of the participant set חכמה/חכם, ‘wisdom/wise’, which signals a connection to 7,25 where it was last reintroduced in the text. This connection has been identified by various exegetes,<sup>49</sup> though the extent to which it is allowed to influence the interpretation of the following verses differs. Since no other linguistic signals have been given to suggest that we are to interpret the following section differently, we believe it is textually justifiable to see the following verses as an elaboration of what has been said in 7,26-29. In 7,26-29, the benefits of wisdom and the dangers of folly were presented in a more metaphorical sense. Now, beginning with 8,01 the text presents a more straightforward view of wise living. The wise person will live a life characterized by obedience (cf. 8,02-06). He will obey the command of a

<sup>46</sup> If the ‘discovery’ of 7,26 is not his personal discovery but something he was taught or heard, and if the ‘discovery’ of 7,27-28 is actually a confession of an inability to find חשבון, then the only discovery actually being reported as something Qohelet personally found is that of 7,29. This interpretation provides an explanation for why 7,29 begins with מנצתי, ‘See, this only I have found ...’.

<sup>47</sup> For a discussion of some of the meanings of חשבנות suggested in the literature see Schoors, ‘Bitterder dan de dood’, 135-136. He settles on ‘cunning fabrications’.

<sup>48</sup> Cf. Seow, *Ecclesiastes*, 276; Fox, *A Time to Tear Down*, 272.

<sup>49</sup> For example, Fox, *Contradictions*, 236-237, and *A Time to Tear Down*, 272-273, connects 8,01a (which includes the two מי, ‘who’, questions) to the preceding verses based on the repetition of חכם. Krüger, *Qoheleth*, 151, identifies this ‘wisdom’ theme as continuing throughout 8,01-09. Ogden, *Qoheleth*, 127, also identifies a thematic connection between 8,01-09 and the previous section claiming that they ‘continue the theme of the inability to know the future’. See Murphy, *Ecclesiastes*, 75, for a discussion of various options. We readily agree with Murphy’s conclusion that, ‘The wide-ranging difference of opinions on the length of the section illustrates the weakness of relying only on content to determine the structure’ (*ibidem*).

king and avoid being involved in evil matters (רַע רַע). Even then, there are no guarantees (cf. 8,07-08) except that wickedness (רַע) will not deliver (from folly) the one who practices it (cf. 7,26g-h). The theme of searching continues and remains closely associated with finding the benefits of wisdom for mankind.

### 4.3 QOHELET 8,09

#### 4.3.1 Placement and Function of 8,09

With the exception of Murphy, the exegetes represented in Table 4.1 are unanimous in placing 8,09 as a conclusion to the pericope beginning with 8,01.<sup>50</sup> Generally speaking, this decision is based on the presence of keywords in verse 9 that have already occurred in 8,01-08 (e.g. שָׁלַט, ‘have authority over’, – 8,04a.08d; אָדָם – 8,01c.06b.08a; רַע, ‘evil’, – 8,03c.05a; עַתָּה, ‘time’, – 8,05b.06a) and on the determination that the deictic function of the phrase אֵת כָּל זֶה, ‘all this’, at the beginning of 8,09 is retrospective. For example, Backhaus acknowledges both of these features and chooses to connect 8,09 to the previous material because:

Während es bei der Einschätzung der deiktischen Wendung *’t kl zh* unterschiedliche Auffassungen gibt, spricht aber das Vorkommen von Stichwörtern wie *’t; šlṭ* und *r’* dafür, Qoh.8,9 zur vorausgehenden Texteinheit zu ziehen.<sup>51</sup>

He is correct in stating that it is difficult to determine the deictic function of *’t kl zh* with any degree of certainty. Decisions made to begin a new section at 8,09 based on this alone would indeed, be suspect. However, we believe that his emphasis on keywords does not go far enough in identifying linguistic features that guide the reader/exegete. It has been our experience that keywords alone do not provide adequate linguistic information to serve as trustworthy textual guides. That is why we have emphasized utilizing the whole constellation of linguistic signals rather than focusing on a privileged few. Looking beyond keywords or the function of the difficult (referentially speaking) phrase אֵת כָּל זֶה then, we discover that there are additional, impor-

<sup>50</sup> For a list of others holding a similar position see A. Schoors, ‘The Verb רָאָה in the Book of Qoheleth’, in: A.A. Diesel, R.G. Lehmann, et al. (eds), *‘Jedes Ding hat seine Zeit ...’: Studien zur israelitischen und altorientalischen Weisheit* (BZAW, 241), Berlin: Walter de Gruyter, 1996, 237, n.64. To his list can be added: Longman, *Ecclesiastes*, 209ff; Crenshaw, *Ecclesiastes*, 148ff; and P. Beentjes, “‘Who is Like the Wise?’ Some Notes on Qohelet 8,1-15”, in: A. Schoors (ed.), *Qohelet in the Context of Wisdom* (BETL, 136), Leuven: Peeters, 1998, 303-315.

<sup>51</sup> Backhaus, *Zeit und Zufall*, 248 (‘While there are different opinions regarding the assessment of the deictic expression *’t kl zh*, however, the occurrence of keywords like *’t; šlṭ* and *r’* recommend attaching Qoh.8,9 to the preceding text unit’ – transl. mine).

tant text-linguistic features present that also signal cohesion. First, we find the 1<sup>st</sup> person Qatal verb (8,09a.10a; cf. 7,25a.27-29). This verbal inflection does not occur in the segment 8,01-08. The second feature that is significant for determining discourse structure is the syntactic pattern of 8,09a-b – 1<sup>st</sup> person Qatal + infinitive with same subject. This same pattern is found in 7,25a-b.<sup>52</sup> Thirdly, there is exact lexical and morphological repetition of the verb, רָאִיתִי (8,09a.10a). Finally, while the participant group רָשָׁע/רָשָׁעִים<sup>53</sup> does occur in 8,01-08, it was already reintroduced as a goal of the investigation in 7,25f. All these factors taken together, lead us to connect 8,09 directly to 7,25.

Our decision to begin a new text unit with 8,09 is not as unique as it might first appear from Table 4.1.<sup>54</sup> Krüger acknowledges that, '[i]n the context v. 9, with its new formulation in the first person singular ("All this I saw ..."), could mark a (relatively) new beginning'<sup>55</sup> but decides against it based on the syntax of 8,10 and the repetition in 8,09 of keywords from earlier verses (e.g. אָדָם, רָע, and שָׁלֵט).<sup>56</sup> We can appreciate Krüger's attempt to look beyond keywords alone for establishing clause relationships but, in our opinion, it is the syntax of 8,10a that forces a connection to be made with verse 9. Rather than verse 10 signaling 'another such new beginning', it signals a continuation of what was introduced in 8,09. We base our decision on the presence of an initial *waw* followed by a deictic/temporal construction (בֵּן, 'then')<sup>57</sup> and the repetition of the main participant through the identical

<sup>52</sup> See section 3.3.1 for our discussion of the importance of this syntactic pattern as a structuring feature in Qohelet.

<sup>53</sup> We realize that Qohelet uses these terms differently, i.e. רָשָׁע, 'wicked', is used in an ethical or moral sense while רָע, 'bad', 'harmful', is not. However, the individuals, characteristics, and activities described by both terms are consistently presented negatively by Qohelet and therefore, are to be avoided. We combine them in a set then, based on this shared denotation of something bad for mankind which includes both the moral and non-moral references.

<sup>54</sup> See Schoors, 'The Verb רָאָה', 237, n.65, for a list of exegetes who begin the next pericope with 8,09 including R. Braun, E. Podechard, K. Galling, and G.C. Aalders. Others holding this view are: J. Coppens, 'La Structure de l'Éclésiaste', in: M. Gilbert (ed.), *La Sagesse de l'Ancien Testament* (BETL, 51), Leuven: Leuven University Press, 1979, 290; W. Zimmerli, *Das Buch des Predigers Salomo*, in H. Ringgren, W. Zimmerli, et al., *Sprüche / Prediger / Das Hohe Lied / Klagelieder / Das Buch Esther: Übersetzt und erklärt* (ATD, 16), Göttingen: Vandenhoeck / Ruprecht, <sup>3</sup>1981, 215ff; and Seow, *Ecclesiastes*, 293ff.

<sup>55</sup> Krüger, *Qoheleth*, 151.

<sup>56</sup> As we just noted, this is also the opinion of Backhaus, *Zeit und Zufall*, 248; cf. Longman, *Ecclesiastes*, 215, and Beentjes, 'Who is like the Wise?', 310.

<sup>57</sup> Backhaus' decision that בֵּן has a 'concluding function' [*folgernde Funktion*], *Zeit und Zufall*, 251, n.95, does not seem to support his placement of 8,10 at the head of a pericope and is hard to distinguish from the temporal function

lexical verb form, ראייתי, from 8,09a. Many of those who begin a new section with 8,10 ignore the presence of the initial *waw*.<sup>58</sup> While this is acceptable in some syntactic environments in BH, its presence here, together with the additional features mentioned above, is significant and should not be disregarded. The use of בכך also seems to demand an immediate connection. Even Crenshaw, who begins a new section with 8,10, acknowledges that based on its only other BH occurrence in Esther 4:16, ובכך 'continues the observation in the preceding verse'.<sup>59</sup> After considering the weight of the keywords alone for the determination of the placement of 8,09, Zimmerli also concludes that:

Andererseits scheint aber der Anfang von V. 10 mit seinem בכך *b<sup>e</sup>kēn* so deutlich an V. 9 zu hängen, daß sich die Zerreißung von V. 9 und 10 nicht empfiehlt. V.9 hat dann aber deutlich überleitende Funktion.<sup>60</sup>

We have already noted this bi-directional linking function for the initial אה זה כל phrase of 8,09 (see 3.3.2.1).<sup>61</sup> So, not only do we read 8,09 as beginning a new text unit with its own discourse focus, we also believe it connects

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'then' more commonly attributed to it. Based on its two biblical occurrences Schoors, *The Preacher Sought*, I, 102, believes ובכך can 'mean something like 'in this regard', introducing something which follows in time ...'. In his study of כן E. Talstra, 'The Use of כן in Biblical Hebrew' (*OtSt*, 21), Leiden: Brill, 1981, 230, notes its basic anaphoric function as does W. Schneider, *Grammatik des Biblischen Hebräisch*, München: Claudius Verlag, 1993, 52.3.3.3. Both the temporal and deictic functions would seem to fit our proposal nicely. Cf. the meanings proposed by BDB, 486, 'lit. in such circumstances, i.e. thereupon, then'.

<sup>58</sup> Gordis, *Koheleth*, 294, is an exception. To support his decision to begin a text unit with 8,10 he claims that 'A new section in Koheleth is frequently introduced by Vav (cf. 3:16; 4:4; 7:26; 11:7; 12:1; and cf. the classical Biblical usage of *vay<sup>e</sup>hi* at the beginning of a narrative)'. While Gordis may choose to begin a new section at each of these points, such a decision is not supported by even a majority of the literature.

<sup>59</sup> Crenshaw, *Ecclesiastes*, 154.

<sup>60</sup> Zimmerli, *Prediger*, 214 ('However, on the other hand, v.10 with its *b<sup>e</sup>kēn* seems so clearly to attach to V.9 that the separation of V.9 and 10 is not recommended. Therefore, V.9 clearly would have a transitioning function' – transl. mine). Cf. Seow, *Ecclesiastes*, 284.

<sup>61</sup> S. de Jong, 'A Book on Labour: The Structuring Principles and the Main Theme of the Book of Qohelet', *JSOT* 54 (1992), 111, calls 8,09 a 'blurred borderline', while Salyer, *Vain Rhetoric*, 350, sees 8,09 as performing a 'Janus-function' concluding the previous section while introducing the next. Seow, *Ecclesiastes*, 293, identifies a similar function for 8,09. Cf. M.A. Eaton, *Ecclesiastes* (TOTC, 16), Downers Grove: IVP, 1983, 120-121. For additional examples of those holding either an anaphoric or cataphoric view of זה in 8,09, see Backhaus, *Zeit und Zufall*, 248, n. 87.

directly to the phase of the investigation begun in 7,25 and continues a specific aspect of it.

#### 4.3.2 *Implications for Exegesis*

If 8,09 does indeed mark a boundary for the next phase of the investigation, what are the implications for our reading or interpretation of the text? It is important for us to remember the dual linking function of this verse. We have already established that the retrospective deictic function binds the text segment beginning in 8,09 to the investigation restated in 7,25. This segment does not introduce something totally new, but develops a phase of the same investigation. In this way discourse continuity and coherence are maintained. On the other hand, the prospective function influences how we read the following text. We must allow the parameters of the linguistic signals activated in 8,09 to guide the reading process.

##### 4.3.2.1 Examination of the Verbal Elements in 8,09-10

We begin our discussion with the interpretation of רָאִיתִי in 8,09 and 10. Based on his analysis of the lexeme רָאָה in the book of Qohelet, Schoors proposes a number of English glosses depending upon the context or its grammatical form.<sup>62</sup> It may have the meaning of ‘behold’, ‘enjoy’, ‘see’, ‘observe’, ‘consider’, ‘examine’, ‘realize’, ‘find’, ‘experience’, or ‘conclude’. For the form רָאִיתִי he narrows the proposals to four primary meanings: ‘observation’, ‘examination’, ‘realization’, or ‘conclusion’.<sup>63</sup> The vast majority of exegetes and Bible translations use ‘observed’ or a close synonym for both occurrences of רָאִיתִי in 8,09 and 10 regardless of where they place the segment break. Schoors agrees with the translation ‘observed’ for 8,10 but opts for ‘examined’ in 8,09a because, he maintains, the meaning intended by רָאִיתִי is more clearly explained by the infinitive clause in 8,09b.<sup>64</sup>

<sup>62</sup> See his articles, ‘The Verb רָאָה in the Book of Qoheleth’, and ‘Words Typical of Qohelet’, in *Qohelet in the Context of Wisdom*, 26-33.

<sup>63</sup> See Schoors, ‘The Verb רָאָה’, 240; and ‘Words Typical of Qohelet’, 32.

<sup>64</sup> For 8,09 Schoors states in ‘The Verb רָאָה’, 237: ‘... the meaning of רָאָה can only be “to examine” since it is explained by the continuation of the verse: וְנִתְּנָן לִבִּי לְכָל-מַעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ (RSV)’. Cf. D. Michel, *Untersuchungen zur Eigenart des Buches Qohelet* (BZAW, 183), New York: Walter de Gruyter, 1989, 98 – ‘Ra’îf bedeutet hier „betrachten“ und nicht „sehen“’. Schoors repeats this view in ‘Words Typical of Qohelet’, 31. In his discussion of the use of the infinitive absolute in Qohelet (*The Preacher Sought*, I, 178) Schoors concludes that the function of the infinitive absolute in 8,09 (and 9,11) is the same as a conjunctive verb form. But, in our opinion, this does not exclude the two verbal clauses in 8,09 from expressing two separate actions.

While we agree with the majority who have ‘observed’ for ראייתי in both 8,09 and 8,10, we have no real argument with Schoors’ proposal since ‘examining’ can be understood as simply a more detailed form of ‘seeing’ or ‘observing’ and, therefore, can still function to introduce a new text segment.<sup>65</sup> However, a specific determination of the function of the infinitive clause in 8,09b introduced by ונתון is far from settled. For example, the RSV translation of this clause, ‘while applying my mind to all that is done under the sun’ can be interpreted as a circumstantial clause, an adverbial complement, or as describing simultaneous action. Yet, in our opinion, none of these options is supported by the syntax we find in 8,09. According to the standard Hebrew grammars, the infinitive absolute form does not function to introduce a circumstantial clause. Also, the presence of the *waw* would seem to preclude our understanding this as an adverbial use of the infinitive.<sup>66</sup> Lastly, while it is possible for an infinitive absolute form to be used to express simultaneous action, the only examples listed in the grammars have the pattern: main verb – infinitive absolute (same lexeme as main verb) – *waw* + infinitive absolute (different lexeme).<sup>67</sup> In 8,09a-b we find only the pattern: main verb – *waw* + infinitive absolute (different lexeme). Even if we were to accept the infinitive clause as indicating action simultaneous to that of the main verb, this does not seem to require identical action. Two separate actions, especially those involving the senses, can occur simultaneously. It is quite possible both ‘to see’ and ‘apply one’s mind’ to an object at the same time.<sup>68</sup>

It seems better to us then, to consider the infinitive absolute, ונתון, as functioning in the same way as the preceding verb form,<sup>69</sup> in this case Qatal, with

<sup>65</sup> It does seem significant that ראה is used and not some other words that have been previously used with the meaning of ‘examine’ or ‘test’ (e.g. חיר – 1,13; 2,03; 7,25; or נסה – 2,01; 7,23). Cf. בור/ברר in 3,18; 9,01 and 12,06.

<sup>66</sup> See Waltke, O’Connor, *Biblical Hebrew Syntax*, 596, ‘Without the *waw* the infinitive is adverbial, qualifying the same situation as the verb; with the *waw* the infinitive is used as a finite verb and represents a situation subordinate to the leading verb’.

<sup>67</sup> See Waltke, O’Connor, *Biblical Hebrew Syntax*, 589-590; Paul Joüon, *A Grammar of Biblical Hebrew* (transl. and rev. by T. Muraoka), Roma: Pontificio Istituto Biblico, 1991, §123m; and C.H.J. van der Merwe, J.A. Naudé, et al., *A Biblical Hebrew Reference Grammar*, 159-160. Two examples given are Judg. 14,09 and 1 Kgs. 20,37.

<sup>68</sup> This seems to us to be the correct understanding of the RSV translation: ‘All this I observed (ראיתי) while applying my mind ...’. By using ‘observed’ for ראייתי they emphasize two separate but simultaneous actions.

<sup>69</sup> See Joüon-Muraoka, *A Grammar of Biblical Hebrew*, §123x. Cf. Schoors, *The Preacher Sought*, I, 178, ‘Here, however, the inf. abs. is used as a conjunctive verb form’. Also, C.F. Whitley, *Koheleth: His Language and Thought* (BZAW, 148), Berlin: Walter de Gruyter, 1979, 74; and Krüger, *Qoheleth*, 150, n.9a, ‘The inf. abs.

the *waw* indicating both coordination and temporal succession ('and then'). This allows the infinitive clause to express a separate, subsequent action to that of the initial Qatal clause and avoids the need to supply an alternative meaning for ראה.

Before we can suggest a precise meaning for the action intended by נתן, however, we must examine the use of נתן followed by לב, 'heart', in Qohelet. When we allow for some syntactic variation, we find that this sequence occurs seven times in Qohelet: 1,13.17; 7,02.21; 8,09.16; and 9,01. The sequence נתן + לב(obj) + an infinitive occurs in 1,13.17 and 8,16 (cf. Dan. 10,12; 1 Chron. 22,19[18]). In each of these cases the most appropriate sense for the clause is 'to make up one's mind to', or 'to devote oneself to something in order to'.<sup>70</sup> So, in 1,13, at the beginning of his experiment, he states that, 'I devoted myself to study and to explore by wisdom all that is done under heaven' (NIV).<sup>71</sup> The next sequence, נתן + לב(obj) + ל, occurs in 7,21 and 8,09.<sup>72</sup> Here the construction yields the sense of 'to pay attention to', or 'to take heed to'.<sup>73</sup> The final sequence of these elements occurring in Qohelet (7,02; 9,01) is נתן + אל + לב. The exact meaning for this syntactic construction is more difficult to render since the literal meaning 'putting or placing something into the heart'<sup>74</sup> requires an accurate interpretation of the metaphor. We will offer an approximate translation under our discussion of 9,01. For now, we simply want to emphasize that the syntactic construction, נתן + אל + לב in 9,01, intends an internal process and, therefore, a different action from the construction, נתן + לב(obj) + ל, found in 8,09.

So the results of both the grammatical and semantic analysis of this infinitive clause in 8,09b support our claim that all of 8,09 continues the investigation by reporting a personal observation. It includes both a statement of what he saw (ראיתי) and what he gave special attention to (נתון את לבי).

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... has here the function of a finite verb ...'. He cites Schoors, (*ibidem*) to support his view.

<sup>70</sup> See 'נתן', HALOT, ad loc. 10, 11. Cf. 'נתן', BDB, ad loc. *i*.

<sup>71</sup> Therefore, in our opinion, Murphy's statement in *Ecclesiastes*, 11, n.13a, that נתן את לבי in its various forms in Qohelet 'serves to introduce a reflection' is incorrect. Instead this idiom has a more active sense of 'full attention', 'commitment', 'devotion' or 'determination' emphasizing the degree of personal commitment to the task. Longman, *Ecclesiastes*, 78, rightly concludes 'Qohelet thus uses the idiom to indicate his focused, deeply personal, disciplined pursuit of the object of his study'. Cf. Seow, *Ecclesiastes*, 119-120, 'be determined', and Crenshaw, *Ecclesiastes*, 72, 'Accordingly, it suggests a fixed assignment or firm application of reason in pursuing a specific avenue of research'.

<sup>72</sup> In 7,21 the pronominal suffix on לב is 2ms and the prepositional phrase introduced by ל is fronted.

<sup>73</sup> 'נתן', HALOT, ad loc. 11.

<sup>74</sup> 'נתן', HALOT, ad loc. 12.



...ל). Then, through the repetition of ראייתי in 8,10, this report of Qohelet's observations is continued and expanded. Finally, we arrive at the following translation for the verbal elements of 8,09-10, 'All this I saw and I paid attention to every deed ... and then (or thus) I saw ...'. If our conclusions up to this point are accurate, we must now explain in what way the observation introduced in 8,10 continues and expands what was stated in 8,09.

#### 4.3.2.2 Discourse Function of 8,10-14<sup>75</sup>

We will begin by summarizing the flow of the discourse up to this point. Our major division begins in 7,25 with Qohelet's restatement of his activities and the reintroduction of the objects of his investigation. The text segment 7,26-29 focuses on the first of these objects, חשבון, and declares that it proved to be unattainable. Qohelet is unable to confirm through his own observations the wisdom statement's claim that those who are 'good before God' will escape the perils of temptation. While wisdom can help a person avoid this peril, Qohelet has seen that in reality few do; instead of seeking wisdom, mankind seeks only their own schemes.

The next section, 8,01-08, focuses on another of the stated goals from 7,25, the actions and benefits of the wise/wisdom. Though some benefit is attainable, there are clear limits (8,07-08) and no one can control her/his own destiny, even through wickedness (8,08f).<sup>76</sup> 'All this', Qohelet observed and he summarizes what he saw as 'a time when mankind rules over another for his harm' (8,09d-f). This is immediately followed by the statement of an additional observation in verse 10 – the activities of (or actions done to) the רשעים, 'wicked'. The connection of רשע to the verb ראייתי signals that the investigation now continues by shifting the focus to the next participant that was already introduced in 7,25f. The רשע/רע participant set remains on stage through 8,15.

#### 8,10

After making a general statement in 8,09 of what he had observed, Qohelet now follows it up in 8,10 with a specific example<sup>77</sup> of mankind's mistreatment of one another – the wicked act and are treated like the righteous while those who act rightly are ignored. Even a brief survey of the literature reveals that the translation of verse 10 is notoriously difficult. Based on his own research of the literature for his study on the meaning of חבל in Qohelet, Douglas Miller concludes that:

<sup>75</sup> See Table 4.4 for the hierarchy for this segment.

<sup>76</sup> Note the contrast between 7,26g – 'the good before God (i.e. 'the wise') will be delivered (escape) from the dangerous woman' – and 8,08f – 'wickedness will not deliver its owner' (i.e. the one practicing it).

<sup>77</sup> Murphy, *Ecclesiastes*, 84, also sees verse 10 as providing a specific example which he describes as a 'concrete example of injustice'.

[e]ssentially four readings have been offered for v.10:

- (1) the wicked entered the holy place and boasted that they acted righteously;
- (2) the wicked were buried and everyone praised them;
- (3) the wicked were buried and their wickedness forgotten;
- (4) the wicked were buried and those who acted righteously were forgotten.<sup>78</sup>

Miller's own position follows the fourth reading. His proposed translation reflects a slight emendation of the MT and is similar to the one we cite here from Murphy, 'Then I saw the wicked buried. They used to come and go from the holy place! But those were forgotten in the city who had acted justly. This also is vanity'.<sup>79</sup>

Clause Hierarchy	Reference	Text Clause Type	P/N/G
[<Pr> ראייתו ] [<Mo> בכך ] [<Cj> 1] .....	8,10a	D WZQtI 1sg-	
[<PC> קברים ] [<Su> רשעים ] .....	8,10b	D ptcP. -plM	
[<Pr> באר ] [<Cj> 1] .....	8,10c	D WQtI 3pl-	
[<Pr> יהלכו ] [<Co> קדוש ] [<Cj> 1] .....	8,10d	D WZYqt 3plM	
[<Lo> בעיר ] [<Pr> ישתכחו ] [<Cj> 1] .....	8,10e	D WYqt 3plM	
[<Pr> עשו ] [<PC> כן ] [<Re> אשר ] .....	8,10f	D 0RZQtI 3pl-	
[<PC> הבל ] [<Su> זה ] [<Mo> גם ] .....	8,10g	D NmCl ----	
[<Ng> אין ] [<Cj> אשר ] .....	8,11a	D NmCl ----	
[<Mo> מהרה ] [<Su> פתנם מעשה הרעה ] [<Pr> נעשה ] .....	8,11b	D 0QtIX 3sgM	
[<Co> בהם ] [<Su> לב בני האדם ] [<Pr> מלא ] [<Cj> על כן ] .....	8,11c	D 0CQtIX 3sgM	
[<Ob> רע ] [<Pr> לעשות ] .....	8,11d	D 0inf. ----	
[<Aj> מאת ] [<Ob> רע ] [<PC> עשה ] [<Su> חטא ] [<Cj> אשר ] .....	8,12a	D ptc. -sgM	
[<Co> לו ] [<PC> מאריך ] [<Cj> 1] .....	8,12b	D ptc. -sgM	
[<Su> אני ] [<PC> יודע ] [<Mo> גם ] [<Cj> כי ] .....	8,12c	D ptc. -sgM	
[<PC> לראי האלהים ] [<Su> טוב ] [<Pr> יהיה ] [<Re> אשר ] .....	8,12d	D 0RYqtX 3sgM	
[<Co> מלפניו ] [<Pr> ייראו ] [<Re> אשר ] .....	8,12e	D 0RYqt 3plM	
[<PC> לרשע ] [<Pr> יהיה ] [<Ng> לא ] [<Su> טוב ] [<Cj> 1] .....	8,13a	D WXNYqt 3sgM	
[<Ob>sp> כצל ] [<Pr> יאריך ] [<Ng> לא ] [<Cj> 1] .....	8,13b	D WNYqt 3sgM	
[<Co> מלפני אלהים ] [<PC> ירא ] [<Ns> איננו ] [<Re> אשר ] .....	8,13c	D AjCl -sg-	
[<Su> הבל ] [<eX> יש ] .....	8,14a	D NmCl ----	

Table 4.4

Whatever the precise meaning of this verse, the general sense appears to be that the wicked are involved in activities or receive treatment (e.g. receiving proper burial and participation in temple or synagogue activities) that should

<sup>78</sup> Miller, *Symbol and Rhetoric in Ecclesiastes*, 137-138.

<sup>79</sup> Murphy, *Ecclesiastes*, 79. However, many commentators subscribe to more substantial emendations of the MT. For example, Seow, *Ecclesiastes*, 284-286; J.J. Serrano, 'I Saw the Wicked Buried (Eccl 8,10)', *CBQ* 16 (1954), 168-170; Fox, *A Time to Tear Down*, 283-284; and Gordis, *Koheleth*, 294-296.

be reserved for the righteous.<sup>80</sup> All proposals for solving the exegetical difficulties of 8,10 face challenges and we do not intend to enter into a detailed discussion of the options or problems here.<sup>81</sup> On one hand, the results of our text linguistic analysis of this text unit could be interpreted to support the third reading listed above because of the repetition of the participant ‘deed/deeds’ in the surrounding context (cf. 8,09b.c.11b.11c-12d; 9,01). Thus, 8,10e-f would be emphasizing that it was the deeds of the wicked, i.e. their wickedness, that were ignored or forgotten (much like the words of the poor wise man in 9,15-16). That is why they were treated like the righteous. This reading understands 8,10 to be focusing only upon the wicked and their deeds<sup>82</sup> (i.e. their wickedness) and follows a translation something like, ‘So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they (i.e. the wicked and their evil deeds) are soon forgotten in the city where they did thus’.<sup>83</sup>

While it is possible to read 8,10 as referring only to the wicked and their wickedness, we believe that the linguistic signals present in 8,10-14 provide better support for Miller’s fourth position and the translation offered by Murphy. First of all, linguistic signals are used to establish cohesive ties between 8,10 and 8,11-14. This requires us to maintain a close relationship between them. For example, we have connected 8,11a to 8,10a because of the repetition of the participant set רע/רשע (cf. 8,10b and 8,11b.d.12a.13a.14d.e).<sup>84</sup> The lexical features used also signal a thematic unity for 8,10-14. 8,11a-12b focus on the lack of judgment against evil deeds and the resulting pervasiveness of evil. 8,12c-8,13, then, continue the focus on judgment for both the wicked and the God-fearers noting that the wicked will not prolong

<sup>80</sup> Miller, *Symbol and Rhetoric in Ecclesiastes*, 138, also recognizes that all four of the proposed readings for 8,10 ‘recognize injustice as Qohelet’s focus of concern’.

<sup>81</sup> Schoors deals with the various exegetical difficulties encountered in this verse in *The Preacher Sought, II*, 70-71, 78, 156, 189, 251, 285-286, 389.

<sup>82</sup> By other means, P. Beentjes, ‘Who is Like the Wise?’, 311-313, also arrives at the conclusion that ‘Qoh 8,10 entirely deals with the רשעים’. His proposed reading of this verse falls under Miller’s first category.

<sup>83</sup> *New American Standard Bible*, 1995. An alternative reading that retains the interpretation of עשו כן אשר as descriptive of the activities of the wicked but allows for the emendation of וישתכחו (‘forgotten’) to וישתבחו (‘praised’) is supported by Gordis, *Koheleth*, 184, 296, ‘...the evil-doers are praised in the city where they had acted thus’. Cf. *NRSV* ‘...and were praised in the city where they had done such things’. This translation understands כן as an adverb or particle, ‘thus’, ‘so’, rather than as an adjective, ‘upright’, ‘honest’, or as a substantive, ‘right’. See Schoors, *The Preacher Sought, II*, 389.

<sup>84</sup> Even if we were to limit our participant identification to only רשע/רשעים, cohesion would still be signaled through their occurrence in 8,10b; 8,13a; 8,14d.e.

their lives like a shadow (cf. 8,13b and 12a-b). Finally, 8,14 concludes the section by pointing out examples of injustice.

A second reason for favoring a reading of 8,10 that is not limited to the wicked is that such a reading is suggested by the rest of the text-unit itself. In 8,12d-13 we find both the wicked and the ‘God-fearers’ juxtaposed. These two groups are also present in 8,14, only there they are identified as the צדיקים, ‘righteous’, and the רשעים, ‘wicked’. This opposition of the wicked and the God-fearers (righteous), clearly presented in verses 13 and 14, provides a clue as to how clause 8,10f should be translated. Rather than understanding אשר כן עשו as a reference to the activities of the wicked (‘where they did thus’) it is a reference to ‘those who did right’, i.e. the righteous. This interpretation means we also find the opposition of the wicked and the righteous in 8,10. Such a translation for 8,10 makes good sense in a passage which focuses on the inappropriate treatment of both the righteous and the wicked. Qohelet’s concern is not limited to the activities of the wicked. He is equally concerned for the mistreatment of the righteous.<sup>85</sup> Therefore, we do not believe that an interpretation of 8,10 that has the wicked as the only participant is best for this context. A translation like Murphy’s, which understands 8,10 to introduce both the wicked and the righteous at the beginning is to be preferred.

Following this reading then, verses 8,10 and 8,14 both report observations made by Qohelet regarding the treatment of the righteous and the wicked.<sup>86</sup> In his experience the wicked frequently prosper and go unpunished while the righteous are forgotten and receive what the wicked deserve. These two observations drawn from personal experience surround 8,11-13 to which we now turn our attention.

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<sup>85</sup> In fact, his focus is also upon a third group, those who have rewarded the wicked and forgotten or ignored the righteous. He has observed how they have wrongly recompensed both groups for their actions (8,10,14) and infers the effect this lack of justice has on mankind in general (8,11a-12b).

<sup>86</sup> The second observation in 8,14 is introduced by יש, ‘there is’, instead of the standard ראיתי as in 8,10. As Isaksson, *Studies in the Language of Qoheleth*, 173, has noted, יש is frequently used in Qohelet to introduce examples of what Qohelet has observed under the sun. He includes all three occurrences of יש in 8,14 as examples of this usage. Michel, *Untersuchungen*, 199, sees יש in 8,14a as introducing ‘paradoxical facts’ and translates it as ‘Es kommt vor’, ‘it happens’ (*Untersuchungen*, 196). Cf. Schoors, *The Preacher Sought, II*, 181-182. Therefore, we believe it is accurate to describe 8,14 as an observation. The use of יש in 8,14a introduces something that specifically exists (in this case הבל), which he then proceeds to describe (cf. 5,12 and 6,01). While this may indicate that what is reported in 8,14a-f is not from personal observation, it does present a set of circumstances that are known or accepted as existing on earth. He then concludes with his own evaluation of the way things are on earth in 8,14g-h – אמרתי שגם זה הבל – ‘I said that this too is absurd’.

8,11-12b

Syntactically, the two **אשר** clauses in 8,11a and 12a are difficult to connect in the hierarchy. By tracking the participants, however, we have decided that they connect to the observation reported in 8,10. Since they are not marked as additional aspects of the observation itself,<sup>87</sup> we conclude that both clauses serve to mark Qohelet's insights or inductions drawn from the observation of 8,10. We believe that Schoors is correct in identifying both occurrences of **אשר** as causal.<sup>88</sup> They surround the main clause in 8,11c which is marked by **על כן**, 'therefore'. Qohelet has observed that the wicked are treated as if they are righteous while the righteous are overlooked. Based on what he has seen, he comments on the effect such inappropriate and unpunished actions have upon mankind in general. He concludes that mankind becomes more prone to do evil because wicked deeds are not judged quickly and a sinner repeatedly does evil and prolongs his life. There appears to be no immediate deterrent to evil so why not participate in it? Why be righteous?

8,12c-13

The comment continues in 8,12c where the reader is informed by the presence of **אני** with the participle **יודע**, 'knowing', that what follows is a personal comment being made by the main participant, Qohelet. Both the source of 8,12c-13 and its function within this portion of the discourse are greatly debated. Those who see the content of this segment at odds with the views of Qohelet himself have proposed that it is either a gloss by a later editor/redactor<sup>89</sup> trying to bring the message of the book in line with traditional wisdom, or, that here Qohelet quotes a teaching (usually identified as a tradi-

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<sup>87</sup> **אשר** is not used in Qohelet to mark an object clause after **ראה**, though **ש** occurs twice with this function (2,13; 3,18).

<sup>88</sup> Schoors, *The Preacher Sought*, I, 140-141. This function is indicated in the hierarchy by labeling both occurrences of **אשר** in 8,11a.12a as conjunctions <Cj> as opposed to the default label of relative pronoun <Re> assigned by the computer. We have changed these default parsing labels in the hierarchies, when necessary, only for the clause constituents occurring within 7,25 – 10,15 which we have analyzed in depth. In the majority of cases outside this major section the default labels have been maintained.

<sup>89</sup> For example, Barton, *Ecclesiastes*, 153. Krüger, *Qoheleth*, 160, n.6, also includes Ellermeier, Galling, Lauha, McNeile, Podechard, and, to a lesser extent, Crenshaw as subscribing to this view. Though this approach to solving the apparent contradictions in Qohelet has largely been abandoned in current scholarship, two recent works which apply redaction criticism are: A.A. Fischer, *Skepsis oder Furcht Gottes? Studien zur Komposition und Theologie des Buches Kohelet* (BZAW, 247), Berlin-New York: Walter de Gruyter, 1997; and Rose, *Rien de nouveau*.

tional wisdom teaching) with which he disagrees.<sup>90</sup> The assumption upon which these proposals are based is, of course, that material which presents an alternative perspective to that which has been determined to be normative for Qohelet, must reflect an alternative source.<sup>91</sup> The ‘Zwar-Aber-Aussage’ (‘it is true-but-statement’) approach, proposed by Hertzberg and followed by Zimmerli, can be seen as a form of the second group mentioned above but it also seeks to describe the function of the segment in the text.<sup>92</sup> Applied to this section, 8,12c-13 is identified as the *Zwar* (‘it is a fact’) statement with 12c being translated as ‘Although I know ...’. Verse 14 then, presents the *Aber* (‘but, this is also a fact’) which introduces Qohelet’s opinion.

While our approach does not provide a definitive answer to this long-standing question of the source of 8,12c-13, we believe it does clarify its function by reinforcing the current practice of reading 8,10-14 ‘as a unified text whose statements are to be ascribed to a single speaker’.<sup>93</sup> The continuity with the surrounding context signaled by the linguistic features found in 8,12c-13 is often overlooked.<sup>94</sup> As our hierarchy indicates, 8,10-14 form a unified, cohesive text-segment. This cohesion is marked in at least four ways. First we find that the 1<sup>st</sup> person participant of 8,10a is reintroduced in 8,12c (אני). Cohesive ties are also formed by the repetition of the lexeme רשע

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<sup>90</sup> Gordis’ comment is typical of this view. In reference to the use of the participial form יודע in 8,12c, Gordis states that it ‘introduces a restatement of a conventional idea, which Koheleth does not accept’ (*Koheleth*, 297). Others agreeing with the idea that Qohelet rejects the view expressed in 8,12c-13 are Schoors, *The Preacher Sought, I*, 135; Backhaus, *Zeit und Zufall*, 254-255; Schwienhorst-Schönberger, *Nicht im Menschen*, 189-190 (though in *Kohelet*, 426, he presents an alternative view in which Qohelet upholds the traditional teaching expressed in 8,12d-13 regarding deeds/consequences); and Murphy, *Ecclesiastes*, 87. Krüger, *Qoheleth*, 160, also adds Lohfink, Loader, and Michel to this view.

<sup>91</sup> For the difficulty in isolating ‘Qohelet’s thought’ as a measure of what must be attributed to a secondary source see Fox, *A Time to Tear Down*, 18-20.

<sup>92</sup> Zimmerli, *Prediger*, 216. Hertzberg, *Prediger*, 30, developed this principle and describes it as ‘Innerhalb der Beweisführung kommt gern zunächst das Gegenteil des vorgetragenen Ergebnisses, die „Zwar“-Tatsache, dann das Aber, das Qohelets eigene Ansicht enthält’ (‘Within the argumentation the opposite of the stated result surely comes first, the “it is a fact,” then the but, which contains Qohelet’s opinion’ – transl. mine). Hertzberg gives numerous examples of this form in Qohelet and states that it is important to recognize this feature for understanding the message of Qohelet.

<sup>93</sup> Krüger, *Qoheleth*, 160.

<sup>94</sup> For example, Backhaus, *Zeit und Zufall*, 254, refers to the syntax of 8,12c as an ‘anacoluthon’. An anacoluthon is ‘An abrupt change from one grammatical construction to another in the middle of an utterance leaving the original construction incomplete’, R.L. Trask, *A Dictionary of Grammatical Terms in Linguistics*, London: Routledge, 1993, 14.

in 8,10b; 8,13a; and 8,14d and the lexeme ארך, 'prolong', in 8,12b and 13b. We believe that the cohesion for the internal part of the segment is clearly marked grammatically by the persistent use of participial forms in 8,11-13. While the use of כי גם in 8,12c does cause the reader to pause in order to determine its meaning and function, the use of the participial form of ידע can be anticipated from the context. In 8,12a and 12b the participles עשה, 'does', and מִאָרֵךְ, 'prolongs', have been used to express the actions of the חַטָּא, 'sinner'. In addition to these two forms in 8,12a-b, most scholars are in agreement that נעשה in 8,11b, which is pointed in the MT as a Qatal, should also be pointed as a participle due to the presence of אֵין.<sup>95</sup> Finally, the semantic correspondence between the חַטָּא of 8,12a and the רשע, 'wicked', of 8,10b.13a.14d is also transparent. All these features combine, we believe, to mark 8,10-14 as a cohesive text-segment framed by the observations given in 8,10.14.

Before we can discuss the function of 8,12c-13 within the text-segment we must first explain the structure indicated by the hierarchy in Table 4.4. As our hierarchy shows, a connection of 8,12c (כי גם ידע אני) to 8,10a is made based on the reintroduction of the 1<sup>st</sup> person participant and the lexical repetition of רשע (cf. 8,13a and 10b). An additional point suggesting a syntactic connection be made between 8,12c and 10a is the unavailability of syntactically suitable alternatives. The only possible alternatives for connection within the context of this segment are the two causal clauses 8,11a and 12a, which are both introduced by אשר. As we stated in our presentation of the general procedures for constructing clause hierarchies (see 2.1.1.2), subsequent clauses are not connected to subordinate clauses unless they contain linguistic features which signal that the subordinate relation continues. Of course it is possible for כי or possibly כי גם to introduce a subordinate clause, as in the case of a concessive nuance, but one must still decide whether or not this clause would continue the subordinate statements begun in 8,11a or 12a. As we will see in our discussion of the use of כי in 9,01 (see 4.4.2.1), determining the correct function for כי is usually dependent upon other linguistic features present in the same clause or immediate context. In the present case, the most obvious lexical feature in support of connecting 8,12c to one of the אשר clauses is the repetition of the lexeme ארך in both 8,12b and 13b. However, as we have already stated, we believe that the repetition of the 1<sup>st</sup> person participant and the lexeme רשע make the connection of 8,12c to 8,10a much more compelling. 8,14a is connected to 8,10a as well based on the lexical repetition of the participants הבל and רשעים. Thus the linguistic structure for this text-segment indicates four sub-units: 8,10; 8,11a-12b; 8,12c-13; and 8,14.

<sup>95</sup> See Fox, *A Time to Tear Down*, 285; Seow, *Ecclesiastes*, 287; and Schoors, *The Preacher Sought*, I, 96.

We can now expand our analysis of יִדַּע in 8,12c a bit further in order to determine whether or not there are other functions signaled by the use of יִדַּע אֲנִי in addition to the text-level function of marking cohesion. Some exegetes point to the presence of the participle in 8,12c as a signal marking an alternative source for 8,12d-13. For example, Gordis sees this departure from the normal form of Qatal + אֲנִי as signaling a kind of common knowledge.<sup>96</sup> Isaksson concurs and adds that, '[t]he verb form speaks of the kind of knowledge that represented the *comme il faut* teaching of the sages. This traditional wisdom is not *acquired* by Qoheleth, simply taken over, as most people would have done'.<sup>97</sup> We arrived at a similar conclusion for the function of the participle מִיָּדָעָא, in our analysis of 7,26 (4.2.2.3)<sup>98</sup> and the same usage may very well be intended for יִדַּע in 8,12c as well. Such a function can indeed be signaled by the present or continuous nuance of the participle and by the fact that it is used to introduce a segment which occurs off of the mainline communication level. This view can be further supported by the occurrence of a series of Yiqtol clauses found in 8,12d-13b. However, whether Qohelet is quoting from tradition, from someone, or whether, as Delitzsch concludes, 8,12c-13 'is a postulate of his consciousness which the author here expresses',<sup>99</sup> is unclear and, we believe, ultimately of secondary importance. What is most significant is that 8,12d-13 are clearly presented in the context as something that Qohelet knows, no matter how tentatively and regardless of the source. We agree with Fox's position regarding the identification of quotations in the book of Qohelet,<sup>100</sup> namely that Qohelet probably does make use of quotations at various points in the text but since they are not marked as such (except, as we have tried to show, for 7,26), we should treat the material as coming from himself. Therefore, our disagreement is not with those who propose that the participle signals an alternative source for 8,12d-13 but with those who conclude that Qohelet rejects the viewpoint contained in these clauses. For those who would object to the idea that contrary views such as those expressed in 8,12c-13 and 8,14 can come from the same person, we once again find ourselves in agreement with Fox. In his response to those who attribute the contrary propositions, i.e. the 'Zwar' to someone else and the 'Aber' to Qohelet's own view, Fox counters:

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<sup>96</sup> See note 90. Cf. Isaksson, *Studies in the Language of Qoheleth*, 67, 116-117, and Schoors, *The Preacher Sought*, I, 184.

<sup>97</sup> Isaksson, *Studies in the Language of Qoheleth*, 67. Italics his.

<sup>98</sup> Note the similarity between our paraphrase of 7,26 given earlier and that for 8,12c by Gordis, *Koheleth*, 184, 'though I know *the answer* that "...'" (italics ours). His insertion of *the answer* and the placement of quotation marks around the remainder of the verse clearly indicate his view that an outside source is being cited.

<sup>99</sup> Delitzsch, *Ecclesiastes*, 350.

<sup>100</sup> Fox, *A Time to Tear Down*, 22.



Qohelet does not merely restrict the “Zwar” in favor of the “Aber.” The “Zwar” is as much Qohelet’s belief as the “Aber” is, and Qohelet does not propose the latter happily. The “Aber” – the recognition of the anomalies – *imposes* itself on Qohelet, who would prefer to retain the rule, the “Zwar,” uncontested.<sup>101</sup>

Fox concludes that, ‘[t]he relation between the two propositions is “this is true *and* – alas – that is true ...”’.<sup>102</sup> So, while the use of the participle, יִידֶע, may indeed function to introduce a secondary source, it does not necessarily follow that Qohelet is opposed to the viewpoint he cites.

We are now ready to consider the function of 8,12c-13 within the text segment. Qohelet begins in 8,10 with an observation of the inappropriate treatment and recompense of the wicked and the righteous. He then generalizes from his experience, concluding that it is because of the lack of (or delay of) justice that mankind is prone to do evil (11a-12b). The next clause (12c) is introduced by the words כִּי גַם. These particles present an exegetical challenge to the reader. Many exegetes combine these two particles and propose a concessive translation like ‘although’.<sup>103</sup> However, Fox believes that such a meaning for כִּי גַם is not well established.<sup>104</sup> According to Schoors, this composite conjunction occurs in Qohelet six times (4,14.16; 7,22; 8,12.16; 9,12).<sup>105</sup> Of these, he supports a concessive translation only for 4,14; 8,12c; and possibly 7,22. He treats the other usages as disjoined particles retaining their individual nuances. The combination of כִּי גַם also occurs 16 times outside of Qohelet.<sup>106</sup> However, none of these have a clear concessive meaning and are usually best translated as separate particles. Other exegetes and translators have proposed an adversative meaning for כִּי in this context.<sup>107</sup> The difficulty with this translation is that כִּי does not have this meaning except under certain syntactic environments which are not

<sup>101</sup> Fox, *A Time to Tear Down*, 17 (italics his). Fox makes a similar conclusion but provides a more thorough discussion and critique of the ‘Zwar-Aber-Tatsache’ as it is usually applied in Qohelet in, *Contradictions*, 21-23.

<sup>102</sup> Fox, *A Time to Tear Down*, 17.

<sup>103</sup> Cf. Gordis, *Koheleth*, 293, ‘although’, ‘even if’; Murphy, *Ecclesiastes*, 79, ‘although’; Zimmerli, *Prediger*, 215, ‘wenn’; Seow, *Ecclesiastes*, 288, ‘Even though’. In addition, Seow adamantly states, ‘It is certain that *kî gam* is concessive...’ (*ibidem*).

<sup>104</sup> Fox, *A Time to Tear Down*, 286.

<sup>105</sup> Schoors, *The Preacher Sought*, I, 134.

<sup>106</sup> These occurrences are: Gen. 35,17; Deut. 12,31; 1 Sam. 21,09; 22,17; 2 Sam. 4,02; Isa. 26,12; Jer. 6,11; 12,06; 14,05.18; 23,11; 46,21; 48,34; 51,12; Ezek. 18,11; Hos. 9,12.

<sup>107</sup> For some examples of adversative translations see: Krüger, *Qoheleth*, 158, ‘however’; Crenshaw, *Ecclesiastes*, 153, ‘yet’; Ogden, *Qoheleth*, 137, ‘however’; Ginsburg, *Cohleleth*, 404, ‘But’; NRSV, ‘yet’; NBG[1951] ‘nochtans’.

meaning except under certain syntactic environments which are not present here.<sup>108</sup>

We will discuss the proposed concessive meaning first. Our main criticism of this translation for **אֲבֵר אֲבֵר** is that it does not take into account the context for the entire text-segment. If one concludes that in 8,12c it is used to introduce material that is contrary to Qohelet's own view (i.e. the *Zwar*) or that it is subordinate to 8,12a, then a concessive idea is appropriate. However, as we have already stated, we believe that the appropriate connection for 8,12c is to 8,10a. Since 8,10 presents an observation on the treatment of the wicked and the righteous similar to that of 8,14, a concessive nuance becomes more difficult to support. In order to retain a concessive meaning for **אֲבֵר אֲבֵר**, one would have to reverse the usual order of *Zwar-Aber* to *Aber-Zwar*. Qohelet first presents the *Aber* (his observation and comment from 8,10-12b) and then the *Zwar* (8,12c-13) introduced by 'although'. While such a reading of this text is possible, it is often applied too rigidly, in our opinion, and removes all tension at too great a sacrifice. It allows Qohelet to reject or neutralize the traditional teaching which contradicts his own experience too quickly. Also the view, which according to this reading he is rejecting, (i.e. 'that it will be well for the God-fearers...') appears to be mentioned only as an afterthought or an aside. While we do not doubt that Qohelet's personal experience has caused him to question and re-examine what he has learned, we believe that he is still struggling with the dissonance he feels between his traditions and his experience. If a *Zwar-Aber* relation does exist between the units of this text-segment, then it serves to highlight the contrast between them rather than remove it.<sup>109</sup> The discourse structure of the text-segment, observation-comment-contrasting comment-observation, reflects the tension of this inner struggle.

So how are we to interpret the particles **אֲבֵר אֲבֵר**? In his analysis of this construction, Fox concludes that '[i]t seems that *ki + gam* in Qohelet usually introduces and calls attention to a concomitant fact, much like *w<sup>e</sup>gam*'.<sup>110</sup> Such a nuance fits nicely with our connection of 8,12c to 8,10a. It surely seems that **אֲבֵר** is used at this point in the text to mark a break by referring to a new fact, namely what Qohelet knows. The use of the participle also reinforces that this knowledge is something that he possesses at the same time as the observations and comment were made. When we compare the content of the knowledge expressed in 8,12d-13 to that of the observations and comment, we conclude that the relationship between them can best be described

<sup>108</sup> According to Joüon-Muraoka, *A Grammar of Biblical Hebrew*, §172c, **אֲבֵר** may have an adversative nuance only after a negation. E.g. 2 Sam. 20,21; Gen. 18,15.

<sup>109</sup> Cf. the statement by Fox, *Contradictions*, 21, 'It is true that many passages in Qohelet can be formulated as "zwar-aber" relations, but that formulation generally heightens the contradiction rather than eliminating it'.

<sup>110</sup> Fox, *A Time to Tear Down*, 286.

as one of contrast. The placement of 8,12c-13 introduced by כִּי at this point in the text implies that on the discourse level this unit functions as an adversative. While כִּי cannot have the direct meaning of ‘but’, except in cases where it follows a negative statement, it is used in this case to introduce a unit that functions as an adversative to the context.<sup>111</sup> The fact that the view of justice presented in 8,12c-13 seems to contradict what Qohelet has said in 8,10 and 8,14 is recognized by most exegetes. The difference is in the interpretation of Qohelet’s attitude toward this viewpoint. In our opinion, it is difficult to prove from the text that Qohelet rejects what is said in 8,12c-13. Therefore we allow the contrast at the discourse level to stand and suggest a translation of ‘But I also know’ for 8,12c. This view accurately expresses the contrast and, therefore, the tension that we believe was intended by the text. In 8,10-14 Qohelet expresses the tension caused by the clash between what he knows to be true from his own experience (8,10.14) and what he knows from his tradition (8,12c-13).

If there is a *Zwar-Aber* relationship in this segment, the question may rightly be asked, which clauses form the *Zwar* and which the *Aber*? As we have previously stated, in this section the *Zwar* is typically identified as 8,12c-13 and the *Aber* as v. 14. But since 8,12c-13 have been identified by our research as presenting a contrasting comment, it is more accurately described as the *Aber* element. This comment is contrasted with both of the observations reported in 8,10 and 8,14. These observations can be designated as the *Zwar* elements. If we choose to retain the *Zwar-Aber* categories, then we must take 8,12c-13 as the *Aber*, expressing a view that Qohelet has not rejected. But, following Fox, we believe Qohelet holds just as strongly to the *Zwar* statements of 8,10 and 14 as well.<sup>112</sup> This results in a *Zwar-Aber-Zwar* construction for this segment.<sup>113</sup> Following this modified application of the *Zwar-Aber* form then, we find that 8,12c-13 express a view of ultimate justice which, though greatly challenged, Qohelet continues to hold – it will go well for the God-fearers, if they fear God and it will not go well for the

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<sup>111</sup> Murphy, *Ecclesiastes*, 80, note 6.b, proposes this function for the second כִּי occurring in 8,06. His note, in part, reads, ‘The second כִּי goes counter to the tenor of the preceding lines by introducing an “evil” (cf. 6:1), which v 7 will explain as human ignorance. Hence it is in tension with the preceding lines, and כִּי can have an adversative force here; it is introducing a new perspective’.

<sup>112</sup> In Fox’s terminology, it is this opposition of two equally true statements that causes Qohelet to conclude that ‘this too is *absurd*’ (הבִּל), *A Time to Tear Down*, 17, 30-32.

<sup>113</sup> It might be argued that if both the *Zwar* and the *Aber* sections are considered as coming from Qohelet and expressing his own views, then the terminology has become unnecessary and should be abandoned. While we agree that such terms do not designate alternative sources, we do believe they highlight the tensions and contradictions expressed by the text. For this reason we have chosen to retain them.

wicked. But it is juxtaposed to the equally true statements of 8,10 and 14 – exceptions exist.<sup>114</sup> God is just *and* injustices occur under the sun.

#### Summary of discourse function for 8,10-14

We can now summarize the discourse function we see for 8,10-14. We have already stated that the structure of the passage is observation (10) – comment (11a-12b) – contrasting comment (12c-13) – additional observation (14). The observations present what Qohelet sees happening in the world. The wicked are treated well and rewarded for their evil while the righteous get what the wicked deserve. We believe that the emphasis of these observations is on mankind's mistreatment of one another as indicated by 8,09 – עת אשר – לו שלט האדם באדם לרע לו, 'a time when one exercises authority over another for harm'. While it is possible that 8,14 introduces the concept of chance or accident (cf. מניע – 'happens', 'befalls') effecting the outcome of one's deeds, this is explicitly addressed in 9,11ff and, in our opinion, the context of 8,09-14 requires an interpretation that focuses on human intentional acts. These actions are often inappropriate in that wrong rather than good conduct or character is rewarded.

Qohelet's initial comment (8,11-12b) is found in the center of this segment, surrounded by his observations of inappropriate human actions. He begins his comment with the reason why wickedness increases – there is no quick judgment for evil deeds. Instead of receiving appropriate judgment, sinners are even able to lengthen their lives by doing wrong. Because there is no evident deterrent to sinful behavior, it increases. The fact that this comment on the pervasiveness of sin in mankind occurs in the middle of two observations on mankind's inappropriate treatment of one another, suggests a logical connection be made between them; that people's hearts are prone to do evil (8,11c-d) is evident in how they mistreat each other (8,10.14) and is caused by a lack of consistent judgment against wrong actions (8,11a.b. 12a.b).

Following his comment deduced from his personal experience, Qohelet adds a contrasting view drawn from his personal knowledge (8,12c – כי גם יירע אני). As if to answer those who might be thinking either that there is no hope of justice, or since the wicked prosper without negative consequences, why not pursue a life of wickedness themselves, Qohelet interposes the precaution that at the end of the day, it is better to fear God because He will fairly judge mankind's deeds. This concept of fearing God is not a new or foreign point for Qohelet. He has already advised it in 3,14; 5,07, and 7,18 (cf. 12,13). He has also, in a very similar passage, introduced the idea of a

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<sup>114</sup> Cf. Fox, *A Time to Tear Down*, 286, 'Although Qohelet "knows" the principle of retribution and nowhere denies it, he *also* knows that there are cases that violate the rule. It is because Qohelet holds to the axioms of Wisdom that he is shocked by their violation and finds the aberrations absurd' (italics his).

coming just, divine judgment for the righteous and the wicked – 3,16-17<sup>115</sup> (cf. 11,09; 12,14). That Qohelet has not abandoned all hope in such future justice is evidenced by the fact that even though he sees injustice all around him and the wicked going unpunished, he never advises a life of evil or folly. In our opinion, Krüger is correct when he states:

In spite of all its critical statements about “wisdom” and “the wise,” the book of Qoheleth does not reject them completely. By contrast, “folly” and “fools” are judged completely negatively, and readers are admonished not to behave like fools.<sup>116</sup>

Qohelet holds on to his hope that ultimately those who truly fear God will receive their right reward; just as the wicked, who do not fear Him, will receive theirs (cf. 8,08). However, as he surveys the results of human deeds done on the earth, those of both the wicked and the righteous, he is not able to easily discern such a just and balanced system of judgment (8,14).<sup>117</sup> Indeed this is what makes life so *hebel*. This section (8,09-17) concludes by stating that the solution to this apparent contradiction is hidden from mankind, even the wise person (8,17).

#### 4.3.2.3 Discourse Function of 8,15-17

Some scholars begin a new section with 8,16.<sup>118</sup> In our view, separating this text segment from its intended context makes an interpretation of it more difficult. For example, because Fox begins a new section at 8,16, he has to go to some length to show that 8,17 is not claiming that mankind is completely ignorant of all that is done on earth. He settles on it being a ‘hyperbolic’ statement that ‘no one can understand the rationale of events in life as a whole’.<sup>119</sup> However, by following the text-linguistic signals and connecting 8,16-17 to the preceding context, the identity of what man is unable to grasp has already been made.

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<sup>115</sup> We should note that the statement regarding God’s judgment of the righteous and the wicked in 3,17 is introduced by the Qatal form **אִנִּי אֲמַרְתִּי** plus **אִנִּי**. The use of the Qatal form indicates this is Qohelet’s own conclusion and not a quote from the traditional wisdom teaching with which he disagrees.

<sup>116</sup> Krüger, *Qoheleth*, 5. Cf. the comments by Murphy, *Ecclesiastes*, lxii, that for Qohelet ‘folly is never a viable option’ and ‘is explicitly condemned’. He has also presented this view in *The Tree of Life: An Exploration of Biblical Wisdom Literature*, Grand Rapids: Eerdmans, <sup>3</sup>2002, 55.

<sup>117</sup> Seow, *Ecclesiastes*, 288, reaches a similar conclusion: ‘Qohelet accepts the orthodox doctrine of retribution, but he points to a contradiction in reality. He does not deny that there are all sorts of contradictions in the world’.

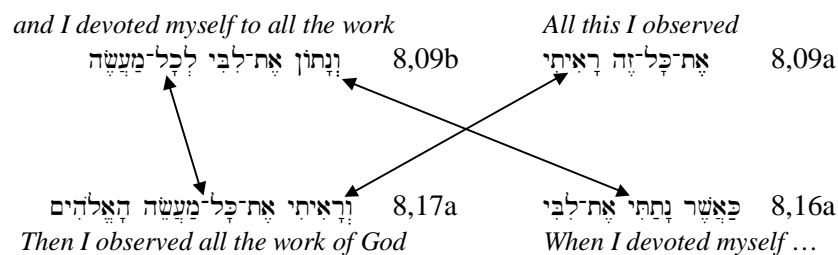
<sup>118</sup> For example, Fox, *A Time to Tear Down* [8,16-9,10], Lohfink, *Qoheleth* [8,16-9,06], and Zimmerli, *Prediger* [8,16-9,12]. See 3.2.2.2 for our discussion of the placement of 8,15 and 8,16-17 in the hierarchy.

<sup>119</sup> Fox, *A Time to Tear Down*, 289.

Our findings coincide nicely with those who allow 8,16-17 to mark an ending to the previous section. The main difference seems to be with how much material is summarized or concluded by these verses. Ogden interprets 8,16-17 as closing an *inclusio* which began in 1,13 and therefore, marks the ending of a major division at this point. Others, like Krüger, interpret them as concluding the major section which began in 6,10-12.<sup>120</sup> While we can agree that 8,16-17 has features in common with both of these prior text points, we find it difficult to expect a reader to make a natural connection to these distant references. The reemergence of a theme like ‘critique of knowledge’<sup>121</sup> may function in various ways and not necessarily as a structuring device. It needs to be understood in the new context in which it occurs. From a text-processing point of view, it seems much more likely that 8,16-17 connect to a closer point, if one is readily available. We have already noted the high degree of correspondence which occurs between 8,16-17 and 8,09 (see 3.2.2.2). If one wants to speak of an inclusion being formed by 8,16-17, then it seems much more likely to make the opposing bracket 8,09.

8,09a	אֶת־כָּל־זֶה רָאִיתִי	<i>All this I observed</i>
8,09b	וְנָתַחַן אֶת־לִבִּי לְכָל־מַעֲשֵׂה	<i>and I devoted myself to all the work</i>
8,16a	כַּאֲשֶׁר נָתַחַתִּי אֶת־לִבִּי	<i>When I devoted myself ...</i>
8,17a	וְרָאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים	<i>Then I observed all the work of God</i>

Or, to make a chiastic arrangement more obvious, the same material can be presented (following the Hebrew right to left orientation of the text segments) as follows:



<sup>120</sup> Krüger, *Qoheleth*, 162, states: ‘The following section 8,16-17 then completes the circle back to 6,10-12’. Both passages speak ‘... against claims of a special knowledge that produces theoretical insights regarding ethics and action ...’ (*Qoheleth*, 131). He acknowledges his division of 6,10-8,17 follows that of Backhaus, *Zeit und Zufall*, 260-262, and Schwienhorst-Schönberger, *Nicht im Menschen*, 157-158.

<sup>121</sup> Cf. Krüger, *Qoheleth*, 131. However, such limitations to human knowledge were already expressed in 2,19 and 3,21 and continue after 8,17 in 9,01.12; 10,14.15; 11,02.05.06.

So then, based on what Qohelet has observed in 8,09-14, namely the unpredictability of appropriate reward for right actions, he forms a double conclusion. First, he commends that enjoyment be found in the normal, everyday activities like eating and drinking (8,15). This is followed by a second conclusion in verses 8,16-17, which provides a more generalized statement of the limitations of all mankind to comprehend what God does on the earth. This inability of mankind (even the wise person) ‘to find’, parallels Qohelet’s own failed discovery in 7,27-28 and was anticipated in his initial summary and conclusions found in 7,26-29. Just as Qohelet sought but was unable to find חשבון, ‘a reckoning’, or (many) people who escape from the (strange) woman, so mankind, including those who claim to be wise, are unable to find the answers to life’s injustices. They cannot explain or even understand why the wicked receive what only the righteous deserve. Wisdom provides some benefits, but comprehending the work of God as it relates to human deeds is not one of them.

#### 4.4 QOHELET 9,01

##### 4.4.1 *Placement and Function of 9,01*

The unity of the section introduced by 9,01 is generally accepted by interpreters.<sup>122</sup> Internally, the text-segment exhibits cohesive ties throughout by means of the repetition of participants and key lexical terms. In 9,01e we are told that ‘mankind *does not know* what awaits them’ (אין יודע האדם הכל) (לפניהם); their fate is in the ‘hand of God’ (ביר האלהים – 9,01c). Verses 2-6, then, focus on the ‘one fate’ of all mankind (מקרה אחד – 9,02c.03c) which is further defined as death in 9,03f. The participants, ‘the living’ (החיים – 9,04b.05a; cf. 9,03e) and ‘the dead’ (המתים – 9,03f.05c) are introduced and their abilities contrasted. There is some advantage for the living over the dead (9,05a), for the living at least ‘*know*’ (יודעים) that they will die, while the dead ‘*know*’ (יודעים) nothing (9,05d). The subsection began by stating that the living may experience love (אהבה) or hate (שנאה) (9,01d) – though they don’t know which one it will be (9,01e). It concludes by declaring that even the love and hate of the dead has perished (9,06a) and there is no reward (שכר), remembrance (זכר) or portion (חלק) for them (9,06b). The next subsection, which begins in 9,07, connects to the previous section by instructing the living on how to enjoy their portion (חלק – cf. 9,09f-g and 9,10e-f) and by highlighting the role of God in both sides of the human experience (cf. 9,07d and 9,01c).

<sup>122</sup> See Table 4.1 for representative views. A majority of exegetes group 9,01-10 together as a unified segment. Exceptions are: Murphy, *Ecclesiastes* [9,01-12]; Fox, *A Time to Tear Down* [8:16-9:10]; and Gordis, *Koheleth* [8,10-9,03; 9,04-12].

The main debate, however, is over the discourse function of this section and the position of 9,01 within the flow of the argument. Does 9,01 continue the line of argumentation already introduced, or does it mark a new beginning or different phase of Qohelet's investigation? Since this question lies at the heart of the debate over the discourse function and the exegesis of 9,01-10, we will clarify our position as we interact with the views of others in the following section. At this point, we will only summarize the text-linguistic signals on which we based the connection of 9,01aff to 8,09a (see section 3.2.2.3). These signals are: the similarity of clause type (0 + Obj. + Qatal); identical 1<sup>st</sup> person morpho-syntactic reference; lexical repetitions (את כל זה<sup>123</sup>); and common participants from the surrounding context (מעשה<sup>124</sup>, רשע<sup>124</sup>, צדיק, חכם, and אני<sup>125</sup>).

#### 4.4.2 Implications for Exegesis

A brief survey of the literature will suffice to show the diversity of opinions regarding the position and function of 9,01a-b within the overall discourse. Ogden believes it is the initial clause of a major break which marks 'a transition from the former investigative approach to one of discourse'.<sup>126</sup> His conclusion that 9,01 begins a new section is based primarily upon his identification of an *inclusio* formed by the repetition of נחתי את לבי in 1,13

<sup>123</sup> The high density level of this phrase in this context deserves special notice. Though this phrase occurs frequently in Qohelet (29×), it occurs 8× from 8,09-9,10 (8,09.15[2×].17; 9,03.06.09[2×]). It occurs only 3 more times after this section and has not occurred previously in the discourse since 6,12. The full relative clause – אשר נעשה תחת השמש, 'which is done under the sun', occurs only 5× in Qohelet with four of those occurrences in this section (8,09.17; 9,03.06). The related variant form אשר נעשה על הארץ, 'which is done upon the earth', occurs in Qohelet only in 8,14.16. Two additional forms with תחת השמים, 'under heaven', occur in 1,13 and 2,03.

<sup>124</sup> אני occurs only twice in this section (8,12c.15a) but is implied through the 1<sup>st</sup> person morpho-syntax of the verbs and pronominal suffixes of the nouns in 8,09a.b.10a.14g.15a.16a.17a; 9,01a and can easily be identified as the one giving the commands in 9,07-10.

<sup>125</sup> מעשה, 'work', is a common participant in Qohelet occurring 21×. However, the high density of this participant, which occurs 8× in this section (8,09.11.14[2×].17[2×]; 9,07.10), may signal that it is a more important participant for this section than is usually recognized.

<sup>126</sup> Ogden, *Qoheleth*, 143. Ogden has presented a detailed defense for beginning the second major division of Qohelet with verse 9,01, yet, surprisingly he fails to mention the presence of כי as the initial clause element or offer an appropriate translation of it. While he does not define his use of the term 'discourse', he apparently means an *extended discussion* (chaps. 9-12) 'in which the value of wisdom itself is appraised' (*Qoheleth*, 13).



and 8,16.<sup>127</sup> Others, like Wright and Murphy, take it to mark the beginning of a major pericope (9,01 – 11,06) within a larger section (6,10 – 11,06).<sup>128</sup> Still others believe that 9,01 is merely part of a much smaller pericope.<sup>129</sup>

#### 4.4.2.1 The Text-linguistic Function of כִּי and אֵת כֹּל זֶה

Such diversity of opinions regarding the placement and function of 9,01, serves to highlight the difficulty of the task which faces the reader. Even appealing to the clause's lead member, כִּי, provides little clarity. Concerning כִּי, Schoors has noted that not only is it 'the most common particle in the Hebrew language' but '[i]t also is the word with the widest and most varied range of nuances and meanings'.<sup>130</sup> Context is necessary to provide the appropriate meaning. However, in the case of 9,01, it is the scope of the context that is in question. Therefore, the difficulty of determining the appropriate meaning for כִּי is compounded. As Seow correctly observes, how exegetes translate certain elements of 9,01, especially the particle כִּי, depends on their interpretation of the relationship between this verse and the preceding text.<sup>131</sup> For example, if 9,01aff continues the thought flow, then a causal (e.g. 'For', so *NASB*) or adversative translation (e.g. 'But', so *RSV*) is appropriate. However, an emphatic or asseverative translation (e.g. 'Indeed', 'Surely', so *NBG*[1951] – 'voorzeker') is preferred by those who see 9,01a as introducing a new, unconnected or loosely connected section.<sup>132</sup>

Carl Follingstad, has identified an additional grammatical function for כִּי, the 'assertive polar focus'. He maintains that under certain syntactic conditions כִּי '... functions relative to an assumed contrary presupposition in the

<sup>127</sup> For details see Ogden, *Qoheleth*, 143-145, and 'Qoheleth IX 1-16', *VT* 32 (April 1982), 158-169.

<sup>128</sup> Similarly, Backhaus, *Zeit und Zufall*; Schwienhorst-Schönberger, *Nicht im Menschen*; and Krüger, *Qoheleth*, all interpret 9,01, as introducing a major pericope that extends to 12,07-08.

<sup>129</sup> See Fox, *A Time to Tear Down*, 287-295 [8,16-9,10]. Cf. Gordis, *Koheleth*, 292-302 [8,10-9,03]; and D.A. Garret, *Proverbs, Ecclesiastes, Song of Songs*, (NAC, 14), Nashville: Broadman, 1993, 328-330 [8,09-9,01].

<sup>130</sup> A.Schoors, 'The Particle כִּי' (*OtSt*, 21), Leiden: Brill, 1981, 240.

<sup>131</sup> Seow, *Ecclesiastes*, 297.

<sup>132</sup> See Murphy, *Ecclesiastes*, 90; Seow, *Ecclesiastes*, 296; Michel, *Untersuchungen*, 179. Also, A. Schoors, 'Emphatic or Asseverative kî in Koheleth', in: H.L.J. Vanstiphout, K. Jongeling, et al. (eds), *Scripta Signa Vocis: Studies about Scripts, Scriptures, Scribes and Languages in the Near East*, Groningen: Egbert Forsten, 1986, 209-215. On p. 212 Schoors states: 'Thus a possible connection of 9:1 with the preceding verses would be quite loose indeed, and the emphatic meaning of kî at the beginning of the pericope becomes highly probable'. Cf. his similar comments in *The Preacher Sought*, I, 108.

context which needs to be positively asserted against'.<sup>133</sup> He suggests translating such occurrences by combining 'indeed' with 'do-periphrasis' and 'typeface shift' in order to 'indicate the grammatical force of the emphasis'. In 9,01 this would yield: 'I *did indeed* give all this to my heart ...'. This would mean that here Qohelet pauses to confront a contrary position that he assumes his hearers/readers may hold – perhaps doubting his interpretation of what he has seen or his commitment to the task.

Fox proposes yet another understanding for כִּי in this context. He states, '[t]he opening *ki* is a loose causal particle that explains why the above is said rather than why it is true'.<sup>134</sup> Here, he is applying the 'speaker-oriented' (causal) function for כִּי proposed by Claassen.<sup>135</sup> In this approach, what follows the כִּי in 9,01 provides evidence (or the cause) for what has already been said rather than the cause of the actual events or situations described. It explains why the speaker/author said what he did, not why the reported events happened. This speaker-oriented causal function does signal a close relationship between 9,01 and the preceding text units more than some of the other options and, therefore, should receive serious consideration as the possible function of כִּי in this context. However, what we must keep in mind, as indeed Fox does, is that its semantic or even rhetorical function must be determined only after the text-hierarchy has been established.

We do not intend to enter into the ongoing debate about the nature of the core syntactic function of the conjunction/particle כִּי.<sup>136</sup> However, as we have stated, one must consider the entire text-linguistic environment in order to determine accurately the function and therefore, the translation of each clause. This is especially true if those elements have deictic properties, as is the case with both fronted elements in 9,01a, כִּי and אֵת כָּל זֶה, 'all this'. If the function or referent of the particle or deictic phrase is ambiguous, it is the text-linguistic structure that provides interpretive clues. In the current context, we have proposed that a text-linguistic connection be made back to 8,09a. The fact that 9,01ff comment closely on the preceding segment through the reintroduction of participants and the repetition of crucial elements, provides linguistic evidence for determining the proper translation,

<sup>133</sup> C. Follingstad, *Deictic Viewpoint in the Biblical Hebrew Text: A Syntagmatic and Paradigmatic Analysis of the Particle כִּי*, Dallas: SIL International, 2001, 300.

<sup>134</sup> Fox, *A Time to Tear Down*, 290.

<sup>135</sup> W.T. Claassen, 'Speaker-oriented Functions of כִּי in Biblical Hebrew', *JNSL* 11 (1983), 29-46. On p. 39 Claassen suggests that in order to make this understanding of the function of כִּי more clear in translation, one may need to add 'a phrase such as "I judge/maintain/say that" ... "because" ...'.

<sup>136</sup> In addition to the studies of כִּי already mentioned, see articles by J. Muilenburg, 'The Linguistic and Rhetorical Usages of the Particle כִּי in the Old Testament', *HUCA* 32 (1961), 135-160, and A. Aejmelaeus, 'Function and Interpretation of כִּי in Biblical Hebrew', *JBL* 105/2 (1986), 193-209.

referent, and function for these fronted elements. This linguistically marked cohesion dictates that both **כִּי** and **אֵת כָּל זֶה** mark a connection in this direction as well. However **כִּי** is translated, this relationship to the previous material should be maintained and made evident.<sup>137</sup> But before we can suggest a translation for **כִּי**, we must first determine the function of the phrase, **אֵת כָּל זֶה**.

It is almost universally accepted that **אֵת כָּל זֶה** marks at least some degree of anaphoric reference.<sup>138</sup> Once again this phrase has a summarizing function as we have already observed in its two previous occurrences in 8,09a and 7,23a. But this phrase occurs twice in 9,01 as the object of two separate verbs. Regarding this double occurrence, Backhaus concludes:

Da die Wendung *'t kl zh* zweimal vorliegt und das Bikolon chiastisch aufgebaut ist, liegt die Vermutung nahe, daß das erste *'t kl zh* (bei kausalem *ky*) anaphorisch aufzufassen ist, während das zweite *'t kl zh* kataphorisch aufzufassen ist (*w + inf.cs.* gibt eine konsekutive Fortsetzung an; vgl G-K §114p; Richter (1978) S.169f f): “Denn all dies (Vorausgehende) nahm ich mir zu Herzen // und so (erkannte) ich prüfend all dies (Folgende):” Damit erhält Qoh.9,1aα eine Art “Scharnierfunktion“. Entweder handelt es sich bei Qoh. 9,1aβ um einen Objektsatz oder *'šr* hat hier quasi Doppelpunktfunktion.<sup>139</sup>

While such a view would support our hierarchy well, unfortunately the exegesis seems a bit forced to us. Most exegetes interpret the two verbal clauses as expressing parallel ideas.<sup>140</sup> Therefore, it is hard to see why a chiastic arrangement would signal two separate referents for identical object phrases. Our view, which does not require a separate referent for the two phrases,

<sup>137</sup> Therefore, we do not believe that it is appropriate simply to ignore the presence of **כִּי** and leave it untranslated in 9,01 as the *NRSV* does. We agree with Follingstad’s conclusion (*Deictic Viewpoint*, 322) regarding the treatment of **כִּי** in general: ‘The worst translation decision, however, is to omit the translation of the particle’.

<sup>138</sup> Ogden is an exception. He states in ‘Qoheleth IX 1-16’, 159, with reference to the **אֵת כָּל זֶה** phrases of 9,01: ‘It is “this whole matter” which Qoheleth says he puts in his heart, the “matter” being the problem of the wise and the just person’s deeds’. However, this ‘matter’ of the outcome of one’s deeds is also found in 8,09-17.

<sup>139</sup> Backhaus, *Zeit und Zufall*, 263, n.1 [‘Since the idiom, *'t kl zh* occurs twice and the bicolon is chiastically constructed, the supposition suggests itself, that the first *'t kl zh* (with causal *ky*) is to be understood as anaphoric, while the second *'t kl zh* is cataphoric (*w + inf. cs.* performs a consecutive continuation; cf. G-K §114p; Richter (1978) S.169f f), “Because all this (preceding) I took to my heart // and so (realized) I examined all this (following):” So Qoh. 9,1aα maintains a kind of “hinge-function.” Either Qoh. 9,1aβ is handled as an object clause or *'šr* has here a quasi colon function’ – transl. mine].

<sup>140</sup> Schoors, *The Preacher Sought*, I, 181, notes that, ‘As to 9,1, the conjunction *w<sup>e</sup>* suggests that **וְלִבִּיר** is on the same level as **נִתְחַי**. This makes a good case for an infin. consecutive’. Cf. Gordis, *Koheleth*, 299.

arrives at the same conclusion, however. We have already established that in 7,23 and 8,09 the *כֹּל זֶה* phrase functions at the linguistic level as an anaphoric signal of general summation for what has already been said and as the basis for additional comment (see 3.3.2.1). It marks a transition from the general to the specific. This seems to be the case in 9,01 as well. We move from the general ‘all this’ in 9,01a-b to the specific elements he now wants to focus on in 9,01c. Therefore, we believe our decision regarding the function of *כֹּל זֶה* fits the separate contexts where it occurs well and allows for a uniform approach to be applied for these exegetically challenging seams between text units.

We are now prepared to make a proposal for the function of *וַי* in 9,01, though we will need to assume a few of the conclusions that will be explained in the next section. First, we conclude that the main cohesive connections between 9,01 and the preceding section are not dependent upon *וַי*.<sup>141</sup> but are signaled by the syntactic correspondence, lexical repetitions and the deictic property of the twice repeated *זֶה*. Second, since 9,01-10 present and defend an assertion drawn from Qohelet’s reflection on his experience as recorded in 8,10-14 (see 4.4.2.2 below), it is difficult to adopt a causal or speaker-oriented causal function. What we find in 9,01ff is the principle Qohelet has derived from his experience and not the cause of his own experience nor evidence for why he has described it a certain way. Also, an adversative function for *וַי* is unlikely since what follows is not contrasted with the previous material but actually is dependant upon it.

Of the various options proposed for *וַי* in the standard grammars, the one that comes closest to describing its function in 9,01 is the asseverative – ‘indeed’. However, in arriving at this decision, we would suggest two important modifications to the usual way the asseverative function is applied. First, the text-linguistic signals dictate that the segment 9,01-10 must be allowed to maintain a subordinate discourse relationship to the preceding material. Secondly, following the research of Follingstad, we believe that in this case *וַי* does not mark a logical connection between the two sections, as it is usually understood. Rather, it alerts the reader to a change in the text’s communication strategy. In this context, *וַי* signals a pause in order to shift focus from Qohelet’s external investigations to his inner contemplations. Instead of introducing new or additional activities, 9,01-06 present an assertion drawn from Qohelet’s reflections upon what has already been reported in 8,09-14. Therefore, we believe that the translation of *וַי* as ‘indeed’ or, as Follingstad suggests, ‘(I) *did indeed*’ helps us recognize this transition from Qohelet’s investigations to his reflections on them.

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<sup>141</sup> In his research Follingstad, *Deictic Viewpoint*, 313-314, concludes that *וַי* is not a ‘prototypical “discourse deictic” like *כֹּה* which refers to previous and upcoming portions of expressed discourse material’. Instead he describes *וַי* as an ‘impure discourse deictic’ which ‘points to propositions and linguistic expressions’.

## 4.4.2.2 Discourse Function of 9,01-10

Ogden states that: '[o]n two occasions in this verse the phrase *'et kol-zeh*, "all this", appears as object to the verbs of investigation'.<sup>142</sup> The two verbs in 9,01 to which he refers are, the 1<sup>st</sup> person Qatal, נִחַתִּי, and the infinitive construct, לִבֹּר. The meaning for לִבֹּר is notoriously difficult since the lexeme from which it is derived is somewhat unclear and this form occurs only here in the OT.<sup>143</sup> Based on its occurrence in cognate languages, it is usually glossed by 'examined' in English texts.<sup>144</sup> The first verb, נִחַתִּי, is followed by the prepositional phrase, אֶל לִבִּי, 'to my heart'. As we mentioned in our discussion earlier (section 4.3.2.1), the use of the preposition אֶל before לִבִּי denotes an internal process, a placing of something into the heart or mind. We conclude, therefore, that it does not have the same meaning as נִחַתִּי אֶת לִבִּי. So how should we translate this idiom? If 9,01a and 9,01b do indeed indicate parallel actions, a similar rendering of the two verbal elements would then be expected. Something like, *'All this I evaluated and I examined all this'* emphasizes the parallel and synonymous nature of both clauses and retains not only the repetitions but the reversed order as well. We believe such a translation is in order based on the unusual, exact repetition of the אֶת כֻּלּוֹ phrase in both clauses and on the use of *waw* to coordinate the action indicated by the infinitive in 9,01b to that of the Qatal verb in 9,01a. Therefore, rather than interpreting these verbs as 'verbs of investigation' as Ogden suggests,<sup>145</sup> they are verbs of reflection or mental evaluation. They do not signal a new phase of Qohelet's investigation nor move the quest forward by noting new observations; they introduce the insights resulting from his inner contemplations of what he has already observed. The presentation of these parallel verbal ideas, the repetition of the object phrases, and the use of כִּי to introduce the clause serve to dramatically mark a pause for the reader at the discourse level. The fact that the 1<sup>st</sup> person observations resume in 9,11 (שָׁבַתִּי וַרְאֵה, 'again I saw') and continue in 9,13 (גַּם זֶה רָאִיתִי, 'also this I saw') provides further support for reading 9,01-10 as a reflective pause in the on-going investigation.

Identifying 9,01-10 as a reflection segment does not really answer the question of function, however. Such a description focuses on the process employed by Qohelet to arrive at the content presented but it does not describe how the text functions for the reader. It focuses more on the 'source' of the material or method of the 'author' than on the communication strategy

<sup>142</sup> Ogden, *Qoheleth*, 144.

<sup>143</sup> Scholars generally propose that it is an ע"י form of the geminate lexeme בָּרַר. Cf. Gordis, *Koheleth*, 299; Schoors, *The Preacher Sought, I*, 91-92; HALOT, 111.

<sup>144</sup> Seow, *Ecclesiastes*, 297.

<sup>145</sup> We have already noted in 3.3.3.1 the absence in 9,01 of Qohelet's usual verbs of investigation (e.g. בָּקַשׁ, 'seek', חָרַר, 'search out', or רָאָה, 'see').

of the text. While we do believe it is important to first identify this section as a reflection and not additional investigations, we also believe that we must seek a functional description that explains what this text segment is doing as well. We need to describe the impact that this segment intends for the reader.

The connection of 9,11 to 8,09 as a continuation of the main line of communication has the additional discourse function of marking 9,01-10 as an embedded section.<sup>146</sup> As such, the two subsections of 9,01-10 actually perform two separate, yet related discourse functions. First, in subsection 9,01-06 Qohelet presents an assertion drawn from his reflections upon the observations described since 8,09 and perhaps since 7,25. Through the use of אֲשֶׁר<sup>147</sup> in 9,01c, he introduces the result of his mental examination and reflection, namely, ‘that the righteous, the wise, and their deeds are in God’s hand’ (אֲשֶׁר הַצְדִּיקִים וְהַחֲכָמִים וְעִבְדֵיהֶם בְּיַד הָאֱלֹהִים). It is this assertion regarding the connection between deeds and results for the righteous and the wise that he supports and defends in 9,02-06. Then, through the use of the imperative mood with the second person address, the second subsection, 9,07-10, performs a directive discourse function for both the assumed hearer and the reader. In this subsection Qohelet seeks to persuade his audience to change their conduct in light of the insights he has just reported.

In what sense, then, is the assertion and accompanying support found in 9,01-06 based on the preceding text unit (8,09-17)? In 8,09-17 we read that Qohelet observed what was being done when man ruled over another for evil (8,09). He provided specific examples of such activities in that the wicked seem to be treated well and prosper while the righteous are improperly treated and go unrewarded (8,10.14). We believe that these two observations in particular are intended by the כֹּל זֶה of 9,01a.b. Qohelet reflects upon this apparent disconnect between deeds and appropriate consequences for both the righteous and the wicked. From this reflection he voices the assertion that even the righteous and the wise have no guaranteed reward for their deeds and are at the mercy of God. He then provides two insights drawn from the previous section which support his claim – two examples demon-

<sup>146</sup> See our discussion on the identification and function of embedded segments under section 3.4.1 above. Embedded units interrupt what may be an otherwise smooth flow of communication, yet they are an integral part of the text’s communication strategy and therefore must be considered and included when evaluating a text’s cohesion and coherence. It is critical for accurate exegesis that the reader correctly identify the appropriate level of the text at which the unit is functioning.

<sup>147</sup> The NRSV translates אֲשֶׁר in this instance as ‘how’, thus emphasizing the *manner* in which mankind is in God’s hand rather than *the fact that* this is true. For a discussion of this function for אֲשֶׁר see, Follingstad, *Deictic Viewpoint*, 324-325. Such an understanding seems to fit the context here well, but would have the effect of changing the function of this segment from assertion to, perhaps, elaboration. Since this meaning for אֲשֶׁר is not yet supported by the standard Hebrew grammars, we have retained the attested meaning and function.

strating that mankind truly are in God's hand, that is, under His control: 1) 'No one knows what is before him' – what the results of his labors will be, whether the recompense will be love or hate (good/evil; wise/folly; 9,01d-02; cf. 8,10.14.17); and 2) all creatures under the sun (righteous/wicked, good/sinner, mankind/animals, etc) face the same fate –death (9,03-06; cf. 8,11-13<sup>148</sup>). Neither of these statements are new insights for Qohelet (cf. 3,22; 6,12; 7,14; and 2,16; 3,19; 8,08). Repeating these truths here provides needed support for his claim that even the 'righteous and the wise' are under God's control regarding the results of their deeds and the length of their lives. This directly challenges the view that mankind, by their own actions, can control their own destiny in this life or the next. Qohelet has seen that no matter how hard mankind tries, whether by wisdom or folly, by righteousness or wickedness, they are still unable to predict the results of their deeds or avoid death through them. His reflections bring him to this realization – only God controls such things. In light of such impotency and uncertainty, Qohelet prescribes the appropriate activity to be done while one still can: find enjoyment in the simple things of life (eating, drinking, marriage, labor) and remember that God controls both what you do (9,07d) and the length of your days (9,09c-d).

#### 4.5 QOHELET 9,11

##### 4.5.1 *Placement and Function of 9,11*

Verse 9,11 is readily identified by most all commentators as beginning a text unit.<sup>149</sup> Also, verses 9,11-12 are viewed as forming a unified pericope which occurs within a much larger text division.<sup>150</sup> This is true of our own view as well. The important question, then, becomes the placement and function of 9,11-12 within this larger unit. We must carefully consider how this unit connects to the previous context or if it even does connect. The criteria used

<sup>148</sup> While 8,11-13 do not have the topic of death as their central point, death is hinted at through the use of the lexeme ארך (cf. 8,12b and 13b) which means 'to prolong' usually in reference to life. The sinner repeatedly sins and yet lives long (i.e. avoids judgment or death which he deserves). However, Qohelet notes that the wicked will not lengthen his life. The point seems to be that even though sin may appear to provide some benefit to the sinner, like added life, in reality he will die like all the rest. A connection between these two sub-units also seems to be clearly signaled by the near identical repetition of clauses 8,11c-d and 9,03d.

<sup>149</sup> Seow, *Ecclesiastes*, 320, for example, states that the presence of שבת וראה at the beginning of 9,11 'signals a new literary unit'.

<sup>150</sup> To the views of Wright, Murphy, Backhaus and Krüger presented in Table 4.1 can be added: Lohfink, *Qoheleth*, 114-141 [9,07 – 12,08]; Seow, *Ecclesiastes*, 47 and Schwienhorst-Schönberger, *Nicht im Menschen*, 194-232 [9,01 – 12,08]; and Longman, *Ecclesiastes*, 21-22 [6,10 – 12,07].

to make these connections are critical to the reading process since these decisions influence how the discourse is constructed.

#### 4.5.1.1 Summary of Exegetical Positions for the Function of 9,11-12

The diversity of opinions regarding the relationship of 9,11-12 to its surrounding context once again demonstrates the need for more objective criteria that can be used to determine the placement and function of a clause or text unit within the discourse. Some connect 9,11-12 to the preceding section beginning in 9,01. Murphy seems to do so based on form-critical considerations. For example, he combines 9,01-12 under the title of ‘Reflections’ with 9,11-12 forming the second reflection by Qohelet.<sup>151</sup> Krüger also connects 9,11-12 to 9,01 but assigns this unit a separate function based on his literary, chiastic arrangement of 9,01-12,07.<sup>152</sup> Ogden applies rhetorical analysis on a smaller scale to support his connection of 9,11-12 to 9,01. He identifies an *inclusio* which is marked by clause and lexical repetitions in 9,01 and 9,11-12.<sup>153</sup> In spite of this, he extends the limits of the larger unit to include an additional sub-unit, 9,13-16, yielding 9,01-16 as an independent pericope.

It is also common for Qohelet scholars to view 9,11 as beginning a new sub-unit within the larger division. For example, Backhaus identifies the sub-unit as 9,11 – 10,20, Seow as 9,11 – 10,15, and Lohfink as 9,11 – 11,03.<sup>154</sup> We should note that even though Backhaus and Seow begin a new sub-unit at 9,11, they still interpret its contents (and that of 9,12) in light of the preceding section on death (9,01-06).<sup>155</sup> A third approach treats 9,11-12 as an independent unit, introducing a theme that has been previously discussed in earlier parts of the book but with no real relationship to its sur-

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<sup>151</sup> Murphy, *Ecclesiastes*, 88-95. The first reflection in 9,01-06 is followed by a conclusion section in 9,07-10.

<sup>152</sup> Krüger, *Qoheleth*, 165-175. 9,11-12 is placed as parallel to 11,01-06 in his chiastic arrangement with the corresponding themes of ‘Success not at one’s disposal/uncertainty of the future’.

<sup>153</sup> Ogden, ‘Qoheleth IX 1-16’, 165. This *inclusio* is based on the occurrences of two similar forms of ‘man does not know’ (9,01e and 9,12a) and the use of the adjectives רַע/רָע (9,03a and 9,12c.f). 9,11-12 are then interpreted in light of the ‘theme of one fate’ (i.e. death) understood from 9,01-06 and add the concept of death’s suddenness to the discussion. 9,13-16 expound the virtue of wisdom even under the threat and uncertainty of death. See also Ogden, *Qoheleth*, 142-160.

<sup>154</sup> See Backhaus, *Zeit und Zufall*, 274ff; Seow, *Ecclesiastes*, 47, 306-328; Lohfink, *Qoheleth*, 114ff.

<sup>155</sup> Lohfink’s view differs from these. He sees 9,11-11,03 as forming the central portion of the larger chiastic arrangement which begins in 8,16 and ends with 12,08. He subsumes this larger portion under the general title of ‘Ethic’. He interprets 9,11-12 as introducing the central section, which is comprised of ‘thematically elusive material’. Verses 9,11-12 develop the ‘uncertainty of the future’ without necessarily referring to death. Lohfink, *Qoheleth*, 114-116, 119, 121.



rounding context.<sup>156</sup> Finally, only Schoors begins a new major division of the book at 9,11 (9,11-10,20).<sup>157</sup> Below, we will discuss how these decisions regarding the placement and function of 9,11-12 impact our understanding of this portion of the discourse.

#### 4.5.1.2 Summary of Our Position

Since we have already presented our reasons for connecting 9,11 to 8,09 and explained its function in the discourse under sections 3.2.2.4 and 3.3.4, we will offer only a brief summary here. The best options for placement of 9,11 in the text-syntactic hierarchy are connections to 8,09 or 9,01. The clause type and lexical elements of 9,11 show a closer correspondence to 8,09 than 9,01. Other lexical repetitions support this as well (e.g. עת, 'time', and תחת השמש, 'under the sun'). We also find, through the use of שבתי and the infinitive absolute form of ראה, a return to the first person investigation terminology. The function of 9,11 then, is to mark a resumption of the report of Qohelet's observational activities. Specifically, it introduces two additional discoveries from Qohelet's investigation of 'all that is done under the sun' (8,09b-c). These observations expand upon the nature of עת introduced in 8,09d-f.

#### 4.5.2 Implications for Exegesis

##### 4.5.2.1 Qohelet 9,11-12

As we stated in the previous section, a majority of the scholars represented in Table 4.1 interpret 9,11ff in light of the context beginning in 9,01. Interpreting a passage by investigating its relationship to the surrounding text is typical and appropriate exegesis – the context must play a major role in our interpretation. However, the question we must ask is – what is the appropriate context?<sup>158</sup> Even though reading is a linear process, is it always neces-

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<sup>156</sup> Fox, *A Time to Tear Down*, 295-297; Whybray, *Ecclesiastes*, 145-146; and Crenshaw, *Ecclesiastes*, 164-165.

<sup>157</sup> Schoors, 'La Structure', 116. His reasons for beginning a new major division (entitled '*La sagesse et la sottise*') at 9,11 are not clearly stated in this article. Schoors remains cautious in his identification of a structure to Qohelet as indicated by his statements: 'À partir de 9,11 la structure est encore moins claire que dans les sections précédentes' ('From 9,11 the structure is even less clear than in the previous sections'), and 'Les différentes unités que nous avons reconnues entre 9,11 et 10,20, ne constituent certainement pas un ensemble littéraire bien charpenté' ('The different units that we recognize between 9,11 and 10,20 certainly do not constitute a well framed literary whole'), 'La Structure', 110, 112. However, Schoors does recognize the presence of ties between some of these units.

<sup>158</sup> By 'context' we mean its textual environment not the social or cultural context or setting which produced the text. When reading a text, we must follow the text-linguistic signs to determine the text-syntactic structure which, in turn, yields the appropriate textual environment for understanding a given text unit.

sary, or even best, to interpret a text linearly? Is the appropriate context always that which immediately precedes the text unit under investigation?

In our opinion, it is this type of linear interpretation that leads most scholars to conclude that in 9,11 Qohelet continues the topic of death begun in 9,01. Longman's summary for this section evidences this approach and will serve to illustrate our point:

The next unit (9:11-12) continues the depressing thoughts of the previous one by asserting that time and chance rule the lives and the deaths of all people. Qohelet once again puts an emphasis on death – that is, no one knows when the end is going to come. There is absolutely nothing that anyone can do to prevent or predict one's death.<sup>159</sup>

In this view, the focus on death from the previous section (specifically 9,03-06) provides the hermeneutical context for correctly interpreting the observations reported in 9,11-12. Additional support for such an interpretation is given by appealing to the use of *יִקְרָה אֶת כָּלם*, 'will happen to them all', in 9,11h (cf. the usage of this phrase in 2,14 in reference to the 'one fate', i.e. death of the wise and the fool alike); by understanding that the illustrations of the capture of fish and birds in 9,12 emphasize the death of these animals and compare their death to mankind (cf. 3,18-21); and by interpreting *עָתִי* (9,12a) as equal to *עַתְּ רָעָה* (9,12f) with both referring to death.<sup>160</sup>

Our main criticism of this view is that if 9,11ff were not read within the context of 9,01-10, it is doubtful whether the above mentioned expressions or illustrations used would be interpreted as referring to death.<sup>161</sup> This is especially true of 9,11 and 9,13ff. But even the text unit 9,11-12, when read by itself and apart from any other context, seems to be emphasizing the point that mankind has no control over what they receive in life. There are no

<sup>159</sup> Longman, *Ecclesiastes*, 237.

<sup>160</sup> Backhaus, *Zeit und Zufall*, 274, also sees *עָתִי*, 'his time', as a 'cipher' for *יָמֵי הַמָּוֶת*, 'day of death', in 8,08.

<sup>161</sup> We recognize that both Fox, *A Time to Tear Down*, 296-297, and Crenshaw, *Ecclesiastes*, 164-165 (who apparently interpret these verses apart from the surrounding context) take at least 9,12 as referring to death. We wonder, however, if this conclusion hasn't been influenced from the preceding context of 9,01ff. They both conclude that *עָתִי* must refer to death. But it seems more likely to us that *עָתִי* refers back to *עַתְּ וַפְּנֵעַ* (literally 'time and accident' or, as Fox translates it, 'time of mishap') in 9,11h which befalls every person. Qohelet has observed not only that all of mankind is vulnerable to this 'time of mishap', but also that they do not know or cannot predict when this 'time' will occur. In our opinion, death does not fit the imagery of 9,11 or 9,13ff and though it may fit that of 9,12, clauses 9,12f-g seem to emphasize the suddenness of the misfortune (*עַתְּ רָעָה*) more than the cause of their death.

guaranteed positive results.<sup>162</sup> This, of course, is the point that Backhaus wants to make.<sup>163</sup> He believes 9,11-12 have been intentionally placed in this context in order to be reinterpreted and, therefore, take on a new meaning. The general terms עת ופגע are now to be understood in this context as a reference to the ‘time and accident’ common to all – death. This ‘theme of death’ is then used to ‘decipher’ the following text units in 9,13-10,20.<sup>164</sup> However, in our opinion, it is difficult to see how the following text units relate to death at all. Of course, one could make a case that death is always ‘discourse active’ since it is a prominent reality for Qohelet. He makes reference to it frequently, both indirectly (e.g. 1,04; 12,01-07) and directly (e.g. 2,14-16; 3,18-21; 4,02; 7,01; 9,03-06). However, death is not the only persistent reality for Qohelet. Another equally dominant reality is mankind’s finite limitations; their inability to know or control the results of their own actions or what will occur after them. It is both the fact that all die and that they have no control over the consequences of their actions that provides a consistent backdrop to Qohelet’s ongoing experiment of evaluating the benefits of wisdom. It is our opinion, then, that 9,11-12 are emphasizing mankind’s lack of control or power over what happens ‘under the sun’ and not the certainty or suddenness of death. No one is consistently able to control the outcome of her/his skills, talents, or deeds nor has the knowledge or power to avoid the misfortunes that befall her/him. Therefore, while the certainty of death is always in the background for Qohelet, in this section it remains in the background and fails to provide an interpretive function.

By connecting 9,11ff to 8,09a in the hierarchy, we find that Qohelet resumes the report of his personal observations of all work that is done under the sun (cf. 8,09b-c and 9,11b). His observations reported in 8,10 and 14 focused on mankind’s treatment of each other and can be summarized as ‘the reward does not always match the deed’. In 9,11-12 he now observes that mankind lacks both the power and the knowledge to control their own lives. Two reasons or causes for this are given through the use of two כִּי clauses. The first, (9,11h) states this is true because all of mankind are susceptible to ‘time and chance’. As a result, there is no guaranteed ‘profit’ from one’s skills or abilities. The second cause given (9,12a) is mankind’s lack of knowledge or awareness. The illustrations of 9,12b-e, which are applied to mankind in 9,12f-g, further explain that this lack of awareness leaves them vulnerable to ‘misfortune’ (עַתְּ רָעָה) which may occur quite suddenly. Both

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<sup>162</sup> Backhaus, *Zeit und Zufall*, 274, also agrees that this is the meaning for 9,11-12 without the broader context. Fox, *A Time to Tear Down*, 295-296, and Krüger, *Qoheleth*, 174-175, both see this as the proper understanding of 9,11, though Fox does view 9,12 as introducing ‘the time of misfortune *par excellence*: death’ into the unit (*A Time to Tear Down*, 297).

<sup>163</sup> Backhaus, *Zeit und Zufall*, 296.

<sup>164</sup> Backhaus, *Zeit und Zufall*, 275.

of these may rob a person of her/his deserved reward. Now death can certainly be included in the types of misfortune intended here, but in our opinion, it is an overstatement to limit the meaning of the unit to death.<sup>165</sup> Instead, the imagery emphasizes mankind's inability to control their own destinies or circumstances in this life. It is precisely this lack of guaranteed results which we find expanded upon in the following section of 9,13-10,15.

#### 4.5.2.2 Qohelet 9,13 – 10,15

Commentators have struggled to find a thematic unity for the text unit beginning with 9,13.<sup>166</sup> Murphy states, 'A conceptual unity is lacking to 9:13-10:15. It seems better not to impose a logical unity upon these verses'.<sup>167</sup> Backhaus acknowledges that internally there is a lack of thematic continuity between the parts of this unit but maintains a thematic connection to what was begun in 9,11-12. He observes,

Da in Qoh.9,13-10,20 unter verschiedenen Aspekten die Aussage von Qoh. 9,11-12 beleuchtet wird, liegt in Qoh.9,13—10,20 sicherlich kein fortlaufender Gedankengang mit einer Argumentation vor.<sup>168</sup>

We can agree with Backhaus that the section beginning with 9,13 has a close thematic connection (we would say syntactic and text-linguistic as well) to 9,11-12. We disagree, however, that the 'message of 9,11-12' that is variously addressed in 9,13-10,15 is that of death or even 'how to live in light of the unpredictability and surety of death'. Instead, the connection of 9,13 to 9,11 causes us to interpret this example in light of the general observations reported in 9,11-12. We have already stated that in our view, 9,13 begins by providing a specific example of the more general observation given in 9,11 – 'a wise man does not receive the reward he deserves'. Seow agrees and summarizes the connection in this way:

Whereas in 9,11 there is only a general remark that the wise, the clever, and the learned are not assured of success, the author turns now to a specific example that illustrates the fact that wisdom will not necessarily get one ahead.<sup>169</sup>

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<sup>165</sup> Cf. Murphy, *Ecclesiastes*, 94. He interprets עַתָּה וְיָמֵי as 'time of calamity' and states: 'It refers to death, but also to any serious adversity'.

<sup>166</sup> The extent of the unit beginning with 9,13 varies among commentators – see Table 4.1 for examples. For additional examples see Schoors, 'La Structure', 110-111.

<sup>167</sup> Murphy, *Ecclesiastes*, 99.

<sup>168</sup> Backhaus, *Zeit und Zufall*, 296 ('Since in Qoh. 9,13-10,20 the statement of Qoh. 9,11-12 is illuminated under varying aspects, surely no sequential train of thought with one argumentation exists in Qoh. 9,13-10,20' – transl. mine).

<sup>169</sup> Seow, *Ecclesiastes*, 321. Our text segmentation for this section and explanation of the function of some of the sub-units support those proposed by Seow (cf. *Ecclesiastes*, 306-328).

Qohelet's own conclusion in 9,16 provides further support for this view. Even though the poor man was able to save the city by his wisdom – he was forgotten, i.e. he did not receive the reward or recognition (cf. 9,11e-g) he rightly deserved. This point is lost, however, if we understand 9,15b to suggest only that the man 'could have saved the city by his wisdom'.<sup>170</sup> By emphasizing the fact that he did in fact save the city but was still forgotten, Qohelet juxtaposes two points regarding the outcome of wisdom: wisdom does have some benefit (e.g. the city was saved) but those benefits are limited (e.g. the man did not receive appropriate recognition for his wisdom). As Fox has explained, this seems to be the exact point that 9,16 is making; 'wisdom is better than strength but the words of the wise are still ignored' – especially if the wise man happens also to be poor.<sup>171</sup> These benefits together with their limitations are expanded upon in 9,17-10,04.

The text unit 10,05-15 contains Qohelet's last observation of man's activities under the sun. Here, Qohelet describes what he saw as רעה and 'a mistake'<sup>172</sup> (שגגה) made by a ruler (10,05). Again, we find that a specific example is reported which illustrates the general observations of 9,11-12. Beginning with 10,06, Qohelet describes various situations from everyday life that are related by the fact that they illustrate the influence of 'time and chance' (עת ופגע) or depict the occurrence of unanticipated 'misfortune' (עה) introduced in 9,11-12. He presents examples which highlight the inability of man to control the outcomes or consequences of his position (cf. 10,06-07) or actions (10,08-09), even though wisdom may be used (10,10-11).

The last subsection, 10,12-15, contains a comment by Qohelet regarding the human dilemma. The main point seems to be expressed by 10,14 – mankind does not know what will happen. This is not a new insight for Qohelet (cf. 6,12, 8,07 and similar sentiments in 3,22, 7,14, and 8,17). But the context of this section dictates that we should understand this 'lack of knowledge' as it applies to the results or consequences of human actions or abilities. This context seems to focus primarily upon mankind's inability to predict the quality (good/bad, positive/negative, beneficial/harmful) of the outcomes of the various activities of their lives. An individual's own good activities or positive character qualities may go unrewarded while society

<sup>170</sup> Seow, *Ecclesiastes*, 310-311, for example, translates the perfect here as indicating a hypothetical situation. Cf. the translation of 9,15 in the *NBG*. On the other hand, Fox, *A Time to Tear Down*, 299-300, makes a strong case for understanding 9,15b as indicative. Cf. Krüger, *Qoheleth*, 178-179.

<sup>171</sup> Fox, *A Time to Tear Down*, 300.

<sup>172</sup> Seow, *Ecclesiastes*, 314, translates the ש on שגגה as the *kap̄ veritatis* yielding 'a veritable mistake'. He cites *GKC*, §118.x and Joüon-Muraoka, *A Grammar of Biblical Hebrew*, §133.g, for support. Schoors, *The Preacher Sought*, I, 110, takes this view as well.

may choose to reward one who does not deserve it. Given this fact, mankind must choose how they will conduct themselves. Qohelet sets before them both wisdom (10,12a) and folly (10,12b-13.15). Though mankind cannot know or predict the outcome of their actions (10,14), they are free to choose either wisdom with its potential for good, though having obvious limitations, or folly with its potential for disastrous consequences.

#### 4.6 SUMMARY OF EXEGETICAL DECISIONS

It is not our intent to provide an exhaustive exegesis of 7,25 – 10,15. Readers desiring such treatment are encouraged to consult the various commentaries we have cited throughout the course of our discussion. Instead, we will summarize the decisions we have made in this chapter and clarify the message of 7,25 – 10,15 which has resulted from our approach. We will not reproduce the support for our decisions that has already been presented earlier. For a graphic summary of our exegesis the reader is directed to Figure 2 at the end of this section. It may be helpful to consult this layout as the corresponding sections are discussed below.

##### 4.6.1 *Main Structure*

At 7,25, Qohelet introduces a new phase of his on-going investigation. The use of the compound subject, **אני ולבי**,<sup>173</sup> with the 1<sup>st</sup> person Qatal verb, the piling up of infinitives expressing active research, and the introduction of a large participant set as goals of the quest combine to signal this new direction to the reader. The report of this investigation is organized around a series of additional observations that use the same pattern of 1<sup>st</sup> person Qatal verb followed by an infinitive with certain participants or participant sets on-stage. These patterns recur in 8,09 and 9,11 and serve as cohesive links, marking the continuation of the investigation that began in 7,25. The result is three text-segments: 7,25 – 8,08; 8,09 – 9,10; and 9,11 – 10,15. We will now summarize the content of each segment and how they relate to each other.

##### 4.6.2 *Text-segments*

###### 4.6.2.1 Qohelet 7,25 – 8,08

This segment serves as an introduction for the rest of the division. First, it introduces into the discourse the participants that play major roles at various

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<sup>173</sup> We follow the interpretation of Schoors, *The Preacher Sought, I*, 154, who describes this as an example of the main subject being ‘... specified by a more particular subject, mostly an organ or a capacity ...’. Seow, *Ecclesiastes*, 260, applies this meaning as well and suggests the translation of ‘I, that is, my heart, turned’.

stages of the following investigation. In addition to the participants presented as goals of the investigation in 7,25, we also find the introduction of secondary participants that will play significant roles in the following sections. For example, *עַתָּה* occurs in 8,05b.c and is reintroduced in 8,09d (cf. 9,11h.12a). The participant set *רַע/רָשָׁע* also occurs in 8,06b and 8,08f, which, as we have already described in our discussions of this section, plays a major role in segment 8,09-17. The concept of death, *מוֹת*, is also introduced in 8,08d and expanded upon in 9,03-06. So this section is introductory in that it brings ‘on-stage’ the key players for the remainder of this scene.

A second way this segment serves as an introduction to the rest of the division is by presenting at the very beginning a summary of Qohelet’s findings regarding his attempt to understand what happens to mankind (7,26-29). Closely associated to this section is 8,01-08 where he encourages wise behavior, even though there are also obvious limitations. We find these same issues addressed throughout the remainder of this division. His observations and comments regarding the fate of mankind are closely woven together and intermingled with his opinions about the benefits and limitations of wisdom. Both are presented and treated in a somewhat extended way here at the beginning in order to signal to the reader their importance for the following segments.

The first subsection, 7,26-29, presents in summary fashion Qohelet’s discoveries regarding his search for the answer to the question of the benefit of wisdom for avoiding temptation or negative consequences. He had continually found the statement that those who are ‘good before God’ (or wise) would escape from the dangerous woman, while the sinner/fool would be captured by her (7,26). As he sought to verify that statement through his own research (seeking *חֶשְׁבֹּן*, i.e. an accounting or a reckoning), he could not find many (or maybe any) who escaped the fate of the fool (7,27-28). What he did find, though, was that mankind had deviated from what God had intended (7,29). This seems to provide the explanation for why so few escape the dangerous woman. The fault is not with wisdom, per se, but with mankind. Instead of seeking wisdom (or obeying God), they have sought out their own devices or cunning fabrications. The result of this, of course, is that most of mankind suffers the fate of fools.

Since there are so few wise people to be found, the natural question that arises is, what does a wise person look like? How can we know one when we see one? The second subsection, 8,01-08, provides some answers to these questions by explaining more directly the appropriate conduct for the wise. Wise actions are characterized by obedience – to the king and to God. Acting wisely may help one avoid a ‘bad situation’ (*דְּבַר רָע* – 8,03c.05a; cf. *עַתָּה*, ‘misfortune’, in 9,12f) or know the proper ‘time and judgment’ (*עַתָּה*, ‘man does not know his time’ – 9,12a). But Qohelet is always quick to make sure that no one assumes that wisdom or acting wisely will solve all problems. There are bene-

fits of wisdom but they are usually limited by the finiteness of mankind and one cannot expect guaranteed positive results at all times or in all situations (8,07-08).

#### 4.6.2.2 Qohelet 8,09 – 9,10

With 8,09 Qohelet begins the actual reporting of his observations for this phase of the investigation. We have identified the function of the fronted **כֹּל** **זֶה** phrase as an anaphoric signal of general summation which provides the basis for additional comment (see 3.3.2.1). He has seen all that was reported in 7,25-8,08 and now sharpens his focus to the deeds done under the sun, specifically those characterized by mankind's practice of **רָע** toward one another. In 8,10 he reports his specific observation of how the wicked and righteous are treated.<sup>174</sup> We have interpreted his statement that the wicked are observed receiving a proper burial or coming and going from the holy place (the temple or synagogue) as evidence of their inappropriate or incongruent treatment. Such things should not be done for or done by the wicked. Not only are the wicked positively rewarded but the righteous are forgotten and mistreated. Both of these extremes are considered examples of **רָע**.

It is this discord between deeds and results that leads Qohelet in 8,11-13 to make his own comment upon the state of affairs he has observed. Because (**אֲשֶׁר**) there is no quick judgment against an evil deed (8,11a.b) and because (**אֲשֶׁר**) a sinner can prolong his life by repeatedly sinning (8,12a.b), therefore, mankind's desire to do evil has increased (8,11c-d). The teaching found in 7,26 suggested that the 'sinner' (**הַיָּסָא**) would be captured by the dangerous woman. But now, in 8,12a.b, Qohelet comments that in reality the 'sinner' (**הַיָּסָא**) is able to sin continually without fear of punishment. However, alongside this comment on the lack of judgment and the concomitant effects of evil, Qohelet places an equally valid, though contrasting position introduced by **כִּי** and followed by **גַּם** – 'but also' (or moreover). These clause initial particles are followed by the use of the participle, **יֹדֵעַ**, with **אֲנִי**. Though the participle signals non-mainline communication and a continuative aspect, 8,12c-13 is closely connected to the surrounding context and should be interpreted in relation to it.

Therefore, we believe 8,12c-13 should be read as a view that Qohelet continues to hold, even in the face of contrary experience. This sets up a contrast (rather than a concession, e.g. 'although') with the previous comment and the observations. The point of 8,10-13 can be paraphrased as:

My own observations have led me to conclude that the desire of mankind to do evil increases because the judgment of an evil deed is repeatedly delayed and sinners continually sin with impunity, but, at the same time, I also continue to hold onto the hope that it will be better for the God-fearers than for the wicked.

<sup>174</sup> See Figure 2 at the end of this section for the overall structure of this unit and the function of the individual segments within it.



This seems to answer an assumed question that might arise in the minds of the hearers, viz., ‘since the sinner (or fool) seems to prosper without negative consequence, why not practice wickedness (foolishness)?’ However, Qohelet is unwilling to consider such an option for himself nor leave that door open to others. This remains true even though he has seen that often people are treated in a way contrary to their actions (8,10.14). In spite of this evidence to the contrary, Qohelet holds on to his belief that there is a greater benefit for those who fear God than for those who do not fear Him. His failure to find support from his own experience for the teaching he has received surely provides another example of his inability to find חשבון, i.e. an accounting for how mankind is rewarded and wisdom’s role in it. In addition, his comment on the pervasiveness of ‘wickedness’ in 8,11a-12b reinforces his discovery regarding the general tendencies of mankind ‘to seek out many cunning fabrications’ in 7,29.

So what options are open to mankind? How are people to act in light of the reality that often their deeds are not compensated with appropriate rewards? The conclusion of 8,15 answers these questions by encouraging mankind to enjoy the basic activities of life: eating, drinking, and pleasure. Fox suggests that Qohelet commends enjoyment here simply as a distraction to the inequities of life.<sup>175</sup> While this may be the natural result of enjoyment, it seems to us that here Qohelet is directing mankind to respond in a positive way to the things that God provides. He seems to be emphasizing that what they do have is an adequate source for enjoyment in itself. In earlier passages Qohelet has identified such basic needs of life, like what one may eat or drink as being ‘a gift of God’, i.e. under His control (cf. 2,24; 3,13; 5,17-19[Eng. 5,18-20]). However, unless we believe in a strict form of divine determinism, we must allow that mankind is able to choose his own response or attitude toward these things.<sup>176</sup> In light of this ability, Qohelet encourages mankind to respond with enjoyment to what God has provided for them, to what they already have, rather than waiting for others to reward their actions, which is really beyond their control. Therefore, this first conclusion functions to offer Qohelet’s audience practical advice regarding appropriate responses to dealing with their human limitations and life’s uncertainties; ‘find enjoyment in the things which God provides’.

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<sup>175</sup> Fox, *A Time to Tear Down*, 287.

<sup>176</sup> At first reading it would appear that 5,18 states that even enjoyment is granted by God and therefore not under man’s control. However, we understand that what is designated as a gift of God in 5,18g-h is being given wealth and possessions and the opportunity to enjoy them (5,18a-f). Thus we understand the hiphil for, השליט, as meaning ‘to grant someone the opportunity to do something’ (cf. ‘שליט’, in *HALOT on CD-ROM*). If this power is granted by God it seems reasonable to believe that it could also be refused by mankind. So God has also granted mankind some control; they could choose not to enjoy what God provides but rather to despise or ignore it.

This leads to the second conclusion for this segment, 8,16-17. Rather than focusing upon what mankind can or should do, this conclusion emphasizes what mankind cannot do – ‘understand the work of God in His dealings with people while on earth’. Qohelet’s own inability to find חֶשְׁבֹן (7,27) is mirrored in mankind’s inability to find or explain what God does in their own lives. It would seem to us that the cause of this lack of finding in 8,17 is the same as that given in 7,29. There is obvious irony in the contrast between 7,29, where mankind sought many cunning fabrications, and apparently found them, and 8,17, where mankind seeks what God does but cannot find it. But this ‘work of God’ is to be understood in light of the reported observations and comments of 8,09-14. There the emphasis has been on the inappropriate treatment of the wicked and the inaccurate recompense for deeds. It is God’s role in this unjust system that is being probed. To this, Qohelet concludes that even the wise person cannot fully explain why such inequities occur. By pointing out mankind’s inability to explain why things happen the way they do, the advice of 8,15 is reinforced. Since they don’t know how or why things work the way they do, they should focus on and find enjoyment in that which God has given them.

The use of נָחַי אֵל לִבִּי and לִבְרִי in 9,01 signal that this segment records a reflection. This discourse transition is also signaled by the clause initial כִּי which functions to mark Qohelet’s pause to record his inner contemplations on what he has observed in 8,09-14 regarding the treatment of the wicked and the righteous. The result of his reflection is introduced by אֲשֶׁר in 9,01c. Based on what he has seen, Qohelet asserts that what the righteous and the wise will receive for their deeds is totally under God’s control. They have no ability to predict or control what happens to them. Just as the wise person has no advantage in understanding how God rewards people (8,17h-k), so the righteous and the wise have no advantage over anyone else when it comes to receiving what is due them. There are no guarantees; good deeds do not ensure God’s reward.<sup>177</sup> Such an assertion clearly challenged the accepted or traditional view that promised God’s blessing upon the wise and the righteous (e.g. Prov. 2,10-16; 3,13-18; 11,08.19.21.23).

To defend his assertion against the expected challenge Qohelet offers the following support. No one can control what they receive for their deeds or avoid death. Only God controls such things and He has not given to mankind the ability to predict or control the outcome of their own deeds or the length of their lives. Since actions do not guarantee a proper reward, and since all die, there is no apparent advantage to the righteous over the wicked. This equalizing effect of death for all has been introduced before (2,14-17; 3,19-21). These passages present death simply as the ultimate destination of all. It could be concluded from these earlier statements that since all die and God is

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<sup>177</sup> Qohelet is not saying that good deeds are never rewarded, only that it is impossible to predict what kind of recompense one will receive, if any.

totally in control of what happens, why not just end it all now and avoid the continued pain and uncertainty of living. Now, in this passage, Qohelet develops his attitude toward death more fully. As if he anticipated this nihilistic response to what he has said on death, Qohelet now counters in 9,03-06 that life, even though its advantages (like the advantages of wisdom) are limited, is still to be preferred over death.

Qohelet's use of the imperative forms in 9,07-10 also suggests he may have anticipated a challenge to his assertion regarding the limitations of even the righteous and the wise. As a result, he now adopts a persuasive stance in order to instruct those who may be inclined to believe otherwise. The imperatives of this section exhort Qohelet's readers to engage in proper conduct in light of the limitations of life and the certainty of death. The focus is placed on the things over which mankind can exercise some control. They should enjoy the basic provisions of life: food, drink, love and labor, for that is their portion in life. They should focus on what they do have and not on what they cannot control. Mankind may not be able to control the reward for their labors or the length of their lives, but they can find enjoyment in these common practices. Once death comes, these things are no longer available, so they should enjoy them while they can (9,10).

#### 4.6.2.3 Qohelet 9,11 – 10,15

In 9,11 the pattern Qatal (1<sup>st</sup> person singular) plus infinitive clause signals a return to the main communication level and, therefore, a continuation of the report of the investigation from 8,09. In 8,09 Qohelet described what he saw as 'a time (עת) when one ruled over another for his harm (or "for evil", לרע)'. In 9,11-12 the participant, עת, is repeated and modified. It now occurs in the phrases 'time and chance' (עת ופגע), 'evil time' ('misfortune', עת רעה), and 'his time' ('circumstances', 'situation', עתו). This repetition of a key participant with modifications suggests that there is a difference being proposed for the observations now being made. From his experience he formed the general principle that people are prone to mistreat others (i.e. do evil) because of the lack of quick judgment against such deeds. The inappropriate treatment of both the righteous and the wicked is due to the lack of judicial punishment. Now, in 9,11-12 the failure of just rewards is attributed to chance and misfortune. Even the profit one might gain from one's character, skills and abilities (9,11c-g) is vulnerable to chance (9,11h). Mankind also falls into misfortune because they lack awareness (9,12). Since they do not understand the situation or circumstances (עתו) in which they find themselves, they cannot anticipate or prevent the misfortunes that may occur. The rest of this segment provides examples of mankind encountering various kinds of misfortune (9,13-15; 10,05-11) together with additional comments on the limitations of wisdom (9,16-10,04; 10,12-15).

The first example, which Qohelet cites as an example of wisdom that was significant to him (9,13), describes a small city captured by an invading

army. Though it is not specifically mentioned, the connection of this account to the previous statements suggests that we are to understand what happens to the city, first of all, as an example of the *עַתָּה רָעָה*, ‘misfortune’, described in 9,12. We should also understand the fact that it was not the inhabitants of the city who found the wise man<sup>178</sup> together with their ability to forget him who saved them so quickly, as evidence of their own lack of understanding (i.e. wisdom) and therefore, susceptibility to such misfortune. Secondly, as we have already explained, since the wise man was soon forgotten, it provides an example of failure to receive proper reward. Verse 9,16 clearly marks the following as Qohelet’s comment upon the observation of the events of the city. As his introductory comment regarding wisdom would suggest, his focus is not on the fate of the city but on the benefit to the wise man and wisdom in general. He uses the example of the poor wise man to illustrate his point that wisdom does have some benefit but there are also limitations (9,16b-10,04). Qohelet does not reject wisdom, even though it does not accomplish all he might want it to. However, he does want his readers to understand that they should not expect too much from wisdom. His example serves to show that even when wisdom accomplishes a great feat like saving a city, it cannot guarantee a reward to the one who demonstrated such wisdom – especially if that person happens also to be poor (9,16c).

The next section of our division, 10,05-11, brings Qohelet’s personal observations to a close. In 10,05 and 10,07 he reports his final instances of ‘seeing’ (*רָאִיתִי*) certain activities ‘under the sun’. He clearly identifies what he sees as examples of evil, *רָעָה*, and a ruler’s mistake. Given this terminology and the nature of the activities cited, we are to understand this section as providing specific illustrations of his general observations in 9,11-12, namely, the susceptibility of mankind to ‘time and chance’ and their vulnerability to ‘misfortune’. In 10,06-07 we find a reversal of the treatment for those in certain social or economic positions. Even one’s position in society does not guarantee one’s treatment, since it is dependent upon others and can be overturned by chance, e.g. when a mistake is made by a ruler. Next, in

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<sup>178</sup> Note the use of the singular 3<sup>rd</sup> person *נִמְצָא* in 9,15a. While it is possible in BH for this form to express an impersonal or indefinite personal subject (cf. *GKC*, §144b.d; Joüon-Muraoka, *A Grammar of Biblical Hebrew*, §155b.d), the context here suggests that the subject of this verb is the king, since he is also the subject of the three perfect verb forms occurring immediately before in 9,14. For the translation ‘There was found’ (cf. *NRSV*) one would expect a niph'al form or perhaps simply the particle of existence *וָיָא*. For an expansion of this point see, Krüger, *Qoheleth*, 178-179 and Fox, *A Time to Tear Down*, 298-299. For a defense of the indefinite subject translation see Schoors, *The Preacher Sought*, I, 77-78; and Seow, *Ecclesiastes*, 309-310. We should note that even if one follows the indefinite subject translation, that does not negate our interpretation or require that it was the people themselves who discovered the wise man.

10,08-09 we find a series of common activities described: digging a pit, moving stones, splitting wood. For each one an accompanying potential negative result is listed. This emphasizes the fact that even the everyday activities of the common laborer are also subject to misfortune or accident. However, mankind is not totally at the mercy of chance and misfortune. Wisdom (or skill) may yield the advantage of success (e.g. if one sharpens the iron before using it [10,10a-c] or charms the snake before it has a chance to bite [10,11]). But, then again, it may not.

In the last section, 10,12-15, Qohelet comments once again on the potential benefit of wisdom and the more prevalent disasters associated with folly. While the words of the wise (cf. 9,17; 12,11) are gracious or bring favor, the words of the fool consume him; begin in folly and result in evil madness; yet, never end. Even the toil of the fool produces nothing but weariness (cf. 1,08; 10,03). The negative consequences of choosing folly are self-evident and the contrast made between these two options is blatant. Mankind's inability to know the outcome of their own actions is placed in the middle of these descriptions (10,14). The function of such a placement is to emphasize the situation in which mankind find themselves. They are surrounded with choices, either to follow the path of the fool or to choose the way of wisdom. But each person must make her/his own choice. Although they cannot predict or control the outcome of their actions, they can control which choice they will make. The choice that Qohelet encourages upon the reader is obvious. The potential risks associated with choosing folly are too great. Wisdom, even with all its limitations, is to be preferred over folly with all its dangers.

This closing section reminds us of how our major division began. In 7,26-29 Qohelet summarized his discoveries. We saw that the good or wise will escape while the foolish will be trapped by the (strange) woman. It was Qohelet's experience that few people escape because they have chosen the wrong approach to life (7,29). He followed this discussion by encouraging people to live wisely (8,01-08) in light of the fact that they do not know what will happen (8,07; cf. 10,14). Now, in this final section, he describes more clearly the results of foolish living and in so doing, we believe, also encourages wisdom. But mankind must choose. In spite of all he has seen, Qohelet continues to hold onto the fact that choosing wisdom is to be preferred. Not because wisdom guarantees a positive reward for one's labors but because choosing foolishness is to walk willingly into the trap and suffer disastrous consequences.

Fig. 2 Exegesis Summary of 7,25 – 10,15

Verse	Clause Type	Participants	Exegesis Summary
<b>7,25</b>	0 + Qatal + אני → inf. 'I, that is, my heart, turned to know and to explore and to seek'	חכמה, לבי, אני, רשע, חשבון, סכלות/כסל, and הוללות	Introduction of new phase of Investigation:
7,26-29	W + ptc. + אני 'And again and again I have found (the statement) ...' 'See, this I found...' 'See this <i>alone</i> I found'	חשבון; New: אדם	Initial <i>summary</i> of investigation - Did not find חשבון - Found: Few people are truly wise and escape the fate of the fool because mankind has chosen to forsake God's path
8,01-08		אדם and חכמה	<i>Teaching</i> on חכמה – What wise living looks like – characterized by obedience; wisdom's benefits and limitations
<b>8,09</b>	0 + obj. + Qatal → inf. Clause 'All this I saw and I paid attention to all the work ...'	אדם and רע; New: עת and מעשה	Continuation of Investigation: General Observation – Mankind's treatment of one another = a 'time of evil'
8,10	W + Qatal 'And then I saw ...'	רשעים	<i>Observation</i> : Specific Example – the wicked are treated well and the righteous are forgotten
8,11a-12b	אשר in 11a and 12a = 'because'	רע, מעשה and אדם	<i>Comment on evil deeds</i> : Evil deeds increase because there is no quick judgment and evil-doers prolong their life
8,12c-13	W + ptc. + אני 'But, I also continually know ...'	רשע	<i>Contrasting Comment</i> : regarding reward for deeds: 'It will be well for righteous, not wicked'
8,14		צדיקים, רשעים and מעשה	Observation resumed and expanded. Rewards for deeds are reversed
8,15	W + Qatal + אני 'So I commended enjoyment ...'	אדם New: שמחה	<i>Conclusion #1</i> – Enjoyment in the basic activities of life: eating drinking
8,16-17	0 + R + Qatal → inf. Clause 'When I devoted myself to know wisdom... then I saw ...'	אדם, חכמה and מעשה האלהים	<i>Conclusion #2</i> – Mankind, even the wise, cannot find/understand God's actions on earth

Fig. 2 Exegesis Summary of 7,25 – 10,15 (cont.)

Verse	Clause Type	Participants	Exegesis Summary
9,01-06	0 + כי + obj. + Qatal → inf. Clause 'All this I have indeed evaluated and I have examined all this, that...'	חכמים, רשע, צדיקים, and אדם (עבריהם)	<i>Assertion</i> regarding the connection between deeds and results: Even the righteous and the wise are in God's control; They do not know what awaits them, except death
9,07-10	Imperatives	השבון, שמחה, רעת, חכמה and מעשה	<i>Persuasions</i> based on assertion: Enjoy food, drink, love, labor
9,11-12	0 + Qatal → inf. Clause 'Again I saw under the sun ...'	עת, רעה and אדם	Continuation of Investigation: General observation – Mankind's character and/or conduct unable to guarantee positive results
9,13-15	0 + גם + obj. + Qatal 'Also this I saw as wisdom ...'	חכם/חכמה	<i>Observation</i> : Specific Example #1 – the small city – Wise man saved the city but later forgotten – i.e. he did not receive his just reward
9,16-10,04	W + Qatal + אני 'And I said ...'	חכמה, כסיל/סכלות	<i>Comment</i> on example #1 'Wisdom does have some benefit, but it is limited'.
10,05-11	NmCl + Qatal 'There is evil I have seen under the sun ...'	רעה, סכל, and חכמה	<i>Observation</i> : Specific Example #2 – reversal of positions/results – People's positions and activities subject to 'time and chance' and 'misfortune'
10,12-15		חכם, כסיל, הוללות, סכלות, and אדם	<i>Comment</i> on example #2 'Even though mankind cannot control or predict results, wisdom, even with its limitations, is still a better option than folly.'

## CHAPTER 5

### RESULTS OF OUR TEXT-LINGUISTIC APPROACH: CLAUSE HIERARCHIES AND DISCOURSE STRUCTURES

רֵאָה זֶה מֵצָאתִי  
*Look! This I found.*

#### 5.0 OVERVIEW

The purpose of this chapter is twofold. First, it provides for the reader a more thorough explanation of the hierarchies which have been referred to throughout this work (5.1). We begin by briefly describing how the hierarchies were constructed through the application of a series of computer programs that were designed specifically for this purpose (5.1.1). This process is described as a ‘computer-assisted’ analysis due to the fact that the human user remains in control of the decisions made. For each step of the analysis the user is asked either to confirm the computer’s proposal or provide his/her own. Next, we provide further explanation of the hierarchies by describing how they can be read (5.1.2). We realize that the presentation of the text of Qohelet in this format may be quite foreign or confusing to our readers. Therefore, we have provided a more thorough description of the labels, abbreviations, indentations, and other conventions used in order to aid the readers’ understanding and appreciation of the information contained in the hierarchies.

The second purpose for this chapter is to present the ‘final’ form of the clause hierarchies and discourse structures for the entire text of Qohelet which were produced by the application of our text-linguistic approach (5.2). As the reader should be aware by now, our detailed analysis of Chapters 3 and 4 focused primarily upon the major division of 7,25 – 10,15. That decision was made primarily to reduce the material covered to a manageable size for the detailed and complex analysis our study required. However, in the initial phases of our study the computer programs and our text-linguistic approach were applied to the whole text of Qohelet. Therefore, we felt that our readers might benefit from having access to the complete results, either for the purpose of evaluation or, perhaps, as a basis for their own future studies.



## 5.1 EXPLANATION OF THE HIERARCHIES

5.1.1 *How the Hierarchies Were Constructed*

## 5.1.1.1 Computer-assisted Analysis

In section 1.2.3.1 we explained that our research has utilized the computer programs developed by professor Dr. Eep Talstra and his colleagues in the *Werkgroep Informatica* at the *Vrije Universiteit (WIVU)* in Amsterdam. Since they have been adequately described elsewhere, we will not attempt to give a detailed description of these programs here.<sup>1</sup> As was mentioned in Chapter 1, the best guide to understanding an ancient text is the text itself, since there are no living informants of whom questions may be asked. Based on that premise, a series of computer programs were designed that collect, identify, sort, and label the surface level linguistic data of a text in a sequential manner. The programs begin by identifying individual morphemes and then proceed to the more complex calculations of words, phrases, and clauses. In each of these stages of the analysis the computer compares the linguistic construction it is currently analyzing with the database of previously identified and stored constructions. Based on this comparison then, the computer proposes suggestions for proper identifications. For each of these proposals the program user (i.e. the human reader) is given the opportunity to accept the suggestion or provide his/her own alternate decision. These decisions are then added to the database which the computer, in turn, draws upon for future proposals. This procedure is repeated for both the formation of blocks (*atoms*) or groupings of morphemes and words into phrases and

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<sup>1</sup> In addition to the articles listed in Chap. 1 n.24, see: for a description of the programs themselves: E. Talstra, 'An Hierarchically Structured Database of Biblical Hebrew Texts. The Relationship of Grammar and Encoding', in: *Actes du Premier Colloque International 'Bible et Informatique: Le Text'*, Paris-Genève: Champion-Slatkine, 1986, 335-349; A.J.C. Verheij, *Grammatical Digitalis I: The Morphological Code in the 'Werkgroep Informatica' Computer Text of the Hebrew Bible* (Applicatio, 11), Amsterdam: VU Press, 1994; and B-K. Ljungberg, *Verbal Meaning: A Linguistic, Literary, and Theological Framework for Interpretive Categories of the Hebrew Verb as Elaborated in the Book of Ruth* (Ph.D. diss., Lunds Universiteit, 2001), 209-227. For examples of the programs applied to biblical texts see: Talstra, 'A Hierarchy of Clauses in Biblical Hebrew Narrative', 85-118; Talstra, 'Workshop: Clause Types, Textual Hierarchy, Translation in Exodus 19, 20, and 24', in: *Narrative Syntax*, 119-132; Talstra, 'Clause Types and Textual Structure', 166-180; Ljungberg, *Verbal Meaning*; N. Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-assisted Rhetorical Structure Analysis* (Coniectanea Biblica, Old Testament Series, 40), Stockholm: Almqvist & Wiksell, 1995. The WIVU database of biblical Hebrew texts produced by the application of these programs is now available in the *Stuttgart Electronic Study Bible* which was co-produced by the Deutsche Bibelgesellschaft and the Nederlands Bijbelgenootschap and distributed in the United States by Logos Bible Software.

clauses and for the parsing of the relations existing between these grammatical elements. As one proceeds through a text, the database containing the distribution and taxonomy of linguistic features is built up and the computer becomes more proficient in its proposals.<sup>2</sup>

This approach to computer-assisted research is both formal and data-based.<sup>3</sup> This means that we focus first of all upon the formal features of the text and the linguistic data contained, rather than upon the function these features may have in the communication processes of the text. Talstra explains an alternative approach:

The other option is to start from a general model of linguistic human communication, established from linguistic research in a wide range of languages, and then test the data of a particular language: with what features does a particular language realize certain functions of the general model?<sup>4</sup>

This 'other option' is referred to as the 'function-to-form' approach and is contrasted with the 'form-to-function' approach utilized by the *WIVU* and others.<sup>5</sup> As we explained above, in the 'form-to-function' approach, '[d]ata are collected, categorized relying on observable features, and from that a model of grammatical functionality is proposed'.<sup>6</sup> We believe that decisions or rules regarding the function of linguistic features should be made subsequent to the formal analysis of the text since the text itself (or corresponding biblical Hebrew texts) is the best guide to the reading process.

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<sup>2</sup> The criteria for what constitutes a clause and the labels used for parsing the individual elements have been established by the research of the *WIVU*. We have simply adopted their criteria for our research. While we produced our own clause divisions in the course of applying the computer programs, in order to ensure that the results we have displayed for Qohelet were consistent with the linguistic theory applied in the rest of the *WIVU* database, each clause was thoroughly checked and edited, when necessary, by Dr. J.W. Dyk and Dr. E. Talstra.

<sup>3</sup> We use the term 'data-based' in contrast to 'rule-based' approaches. Talstra, 'Text Grammar and Computer', 135, describes both methods as follows. 'In the current rule-based approach, the machine sorts and compiles linguistic data by applying formalized grammatical *rules*. In the more recent, and complementary *data-oriented* approach the computer compiles new linguistic data by comparing 'raw' linguistic materials with sets of previously analyzed *data* (parsed in earlier sessions) in order to propose new grammatical analyses (on the basis of the statistics of the previously analyzed data)'. Talstra's italics.

<sup>4</sup> E. Talstra, 'Signs, Design and Signification: The Example of 1 Kings 21', in: J. Cook (ed.), *Bible and Computer*, 154.

<sup>5</sup> For a summary of these approaches and their application to discourse analysis of biblical Hebrew see, C.H.J. van der Merwe, 'Discourse Linguistics and Biblical Hebrew Grammar', 13-49.

<sup>6</sup> Talstra, 'Signs, Design and Signification', 153.

The advantage of utilizing the computer in this analysis is, of course, its ability to apply a large number of analytical procedures to large amounts of material at one time, its ability to store and retrieve large amounts of data for comparison, the consistency and regularity with which it applies the methodology, and the speed at which it can accomplish these tasks. But since the programs are 'intended to simulate the listening/reading process',<sup>7</sup> the significance of the human user in the accurate application of them can not be overstated. While much of the analysis is done by the computer, the entire process is still interactive with the human operator having the final say and the ability to over-ride proposals that the computer has not yet 'learned', or, perhaps, is simply not able to identify correctly.

The final step of analysis provided by the computer programs is the placement of each clause in the syntactic hierarchy of the text. Once the phrases and clauses have been correctly identified and each element parsed, the computer analyzes each clause for the presence of the parameters described in Chapter 2 (see 2.1.1.3.1).<sup>8</sup> 'The registration of these data is used by a large number of syntactical procedures in order to check whether these 'clause parameters' are sufficient reason to establish a formal relationship between a clause and one of its predecessors'.<sup>9</sup> In analyzing the clause parameters, the computer compares the type of correspondence, the amount or degree of correspondence, and the distance between potential clause connections. Based on all three of these it proposes what it has determined to be the best formal connection. Again, the process remains interactive as the human user retains the responsibility of either accepting or making changes to the proposed connections. Also, as one proceeds through the text and discovers additional text-linguistic signals, it is sometimes necessary to make changes to earlier decisions regarding specific clause connections. The programs allow the user to make such changes so that the process is not only interactive but iterative as well.

#### 5.1.1.2 The Computer and Qohelet

That the application of these programs is, in fact, a cooperative effort between the human operator and machine proved especially true for our experiment in Qohelet. Prior to our application of the programs to Qohelet, most of the research of the *WIVU* had focused primarily upon narrative texts. This meant that the taxonomy and distribution of phrases and clauses stored in the database reflected those found within this text type. The constructions

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<sup>7</sup> Ljungberg, *Verbal Meaning*, 211.

<sup>8</sup> Ljungberg, *Verbal Meaning*, 218 also provides a helpful summary as follows: (1) Clause modifiers (interrogatives, conjunctions, prepositions, etc.); (2) Noun phrases and Prepositional phrases that precede the verb; (3) The Verb and its form; (4) Noun Phrases and Prepositional phrases after the verb; (5) Word order.

<sup>9</sup> Talstra, 'An Hierarchically Structured Data Base', 346.

and clause relations encountered in Qohelet served to expand the existing database.<sup>10</sup> Because the syntax of Qohelet was different in many respects to the stored data, the computer frequently had difficulty making an accurate match between what it ‘read’ in Qohelet and what it had stored from narrative texts. Often, especially in the early stages of our own research, it suggested connections that were obviously wrong simply because it had insufficient stored information from which to draw its proposals. This required us to be very actively involved in the tagging and connecting stages of the programs. As the computer ‘read’ more of Qohelet, it became more proficient at recognizing the features common to this text and, thus, at proposing better matches for syntactic connection. However, we, as the reader/user, never became a passive observer of the computer’s analysis. The end result of the cooperative analysis is the clause hierarchies found below. Due to the complex nature of reading texts and establishing the syntactic connections signaled by the linguistic features, it is doubtful whether the human reader will ever be totally replaced by computer analysis.

### 5.1.2 *How to Read the Hierarchies*

#### 5.1.2.1 Column Descriptions

The clause hierarchies attempt to display (within the limitations of a two-dimensional layout) the syntactic structure of the text as indicated by its text-linguistic features. In addition to the actual text of Qohelet, each hierarchy provides information to aid the reader’s understanding of the layout and the data it presents. At the right side of each of the hierarchies are four columns containing information for each clause of the text. These have been labeled ‘Reference’, ‘Text Type’, ‘Clause Type’, and ‘P/N/G’. We have reduced the number of columns originally produced by the computer programs to include only those which are most helpful to our needs. For ease of citation the ‘reference’ column marks each clause by listing the chapter and verse where it occurs and by assigning a letter to each clause to indicate its sequential position in the verse. The column labeled ‘P/N/G’ (Person/Number/Gender) provides this morphological or lexical information (both marked and unmarked) for the main element of the corresponding clause. The abbreviations used in this column should be easily identifiable by the reader but are also available in the list of sigla and abbreviations at the end of this work. The remaining two columns require more specific descriptions.

##### 5.1.2.1.1 Text type

As we stated in note 2 of Chapter 2, the identification of text types is based on the presence of certain linguistic features in the clause rather than on lit-

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<sup>10</sup> Indeed, this was one of the side-benefits of our research – to expand the existing database to include a broader representation of the linguistic and syntactic features found in the Hebrew Bible.

erary features. The following abbreviations are used under the ‘Text Type’ column:

- N = Narrative (identified by the presence of the wayyiqtol form<sup>11</sup>)
- D = Discursive (identified by the lack of a wayyiqtol form<sup>12</sup>)
- DN = Narrative text embedded in Discursive text
- DQ = Quotation or direct speech embedded in Discursive text
- DQQ = A sub-set of the DQ section; a quotation occurring within a direct speech section

#### 5.1.2.1.2 Clause type

We will not attempt to discuss the linguistic theory upon which the following clause type descriptions have been based.<sup>13</sup> In the process of identifying the boundaries of individual clauses, the programs search for the following lexemes: presence/absence of waw; type of predicate; pre-predicate elements. The clause type is then determined based on which of these elements the clause contains. Nominal clauses are simply identified as such. For verbal clauses, with the exception of explicit subjects, only pre-predicate and predicate elements have been included in the descriptions. Due to space limitations in the hierarchy, each of these elements has been assigned an abbreviation. We provide here only the meaning of the abbreviations used in this column.

#### Verbal Clauses

The following abbreviations are used only in the clause type description of those clauses containing a finite verb conjugation.<sup>14</sup>

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<sup>11</sup> For a discussion of the theory behind this identification see: E. Talstra, ‘Text Grammar and Biblical Hebrew I: Elements of a Theory’, *BO* 35 (1978), 169-174; E. Talstra, ‘Text Grammar and Hebrew Bible II: Syntax and Semantics’, *BO* 39 (1982), 26-38; Talstra, ‘Text Grammar and Biblical Hebrew’, 269-297.

<sup>12</sup> For Qohelet, the default Text Type is discursive. This designation includes all linguistic features other than wayyiqtol forms or those clauses marked as direct speech.

<sup>13</sup> For a discussion of some of the types listed, see J.W. Dyk, E. Talstra, ‘Paradigmatic and Syntagmatic Features in Identifying Subject and Predicate in Nominal Clauses’, in: C.L. Miller (ed.), *The Verbless Clause in Biblical Hebrew: Linguistic Approaches*, Winona Lake: Eisenbrauns, 1999, 133-185.

<sup>14</sup> For the purpose of our research we have modified the way the computer programs labeled various clause types. We found it helpful to identify more specifically the pre-predicate elements and the position of the subject in the clause. Also, the computer limited the abbreviations used for clause types to four characters, which at times can be confusing to those not familiar with the terminology. Some changes have been made in the way clauses are labeled in the more recent versions of the *WIVU* programs which were not yet available to us at the time we did our research of the Qohelet text.

W	=	presence of <i>waw</i>
0	=	absence of <i>waw</i> (occurs in initial position only)
X	=	explicit subject
N	=	negative
R	=	Relative pronoun
C	=	Conjunction other than <i>waw</i>
Z	=	Any other clause element occurring before the predicate

The above elements are used in combination with the following finite verb conjugations

Qtl	=	Qatal	=	Perfect
Yqt	=	Yiqtol	=	Imperfect

For example:

<u>Clause Type</u>	<u>Description</u>
0QtIX (1,02b)	= asyndetic Qatal clause with subject following the verb
WXQtI (1,16g)	= syndetic Qatal clause with a fronted subject
0XYqt (1,03b)	= asyndetic Yiqtol clause with a fronted subject
WNYqtX (1,08f)	= syndetic Yiqtol clause with negative element and subject after the verb

Consecutive forms: Certain finite verbal inflections require special abbreviations.

WaYqt (1,17a)	=	wayyiqtol	=	imperfect + <i>waw</i> consecutive without an explicit subject <sup>15</sup>
WeQtI (2,24c.d)	=	w <sup>e</sup> qatal	=	perfect + <i>waw</i> consecutive without an explicit subject
WeQtIX (12,01c)	=	w <sup>e</sup> qatal+X	=	perfect + <i>waw</i> consecutive with an explicit subject

For the purpose of our study, we have chosen not to use a symbol to designate a missing explicit subject. Instead, its absence is 'marked' by leaving the subject slot empty.

The following non-finite verbal clause types do not require the addition of the elements listed above and are marked simply by abbreviating the verbal inflection:

imp	=	imperative
inf <sub>c</sub>	=	infinitive construct
inf <sub>a</sub>	=	infinitive absolute

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<sup>15</sup> The form WaYqtX (imperfect + *waw* consecutive with an explicit subject) does not occur in Qohelet.

Non-verbal clauses

<u>Clause Type</u>	<u>Description</u>
NmCl	= nominal clause
AjCl	= adjectival clause (type of NmCl in which the predicate is an adjective)
ptc.	= participial clause
ptcP. (8,10b)	= Passive participle
Ellp (1,14e)	= ellipsis
Msyn (2,01e)	= macrosyntactic marker (used only for הנה)
Defc (2,10a)	= defective clause (a partial clause that has been split from its predicate due to embedding)
CPen (1,07d)	= <i>casus pendens</i>
Voct (10,16b)	= Vocative

## 5.1.2.2 Clause Layout Descriptions

## 5.1.2.2.1 Clause argument abbreviations

Each member of a clause, including both lexemes and phrase level constructions, has been parsed or tagged according to its grammatical function within the clause. These labels occur within the '< >' brackets and follow the element they describe. The following abbreviations are used to describe the internal relations between each of the elements or arguments of each clause:

Aj	Adjunct	PC	Predicate Complement
Ap	Apposition	Pr	Predicate
Co	Complement	PO	Predicate with object suffix
Cj	Conjunction	PS	Predicate with subject suffix
eX	Existence	Qc	Question as Complement
Xs	Existence with suffix	Qo	Question as Object
Fr	Fronted element	Qp	Question as Predicate
Ij	Interjection	Qs	Question as Subject
Lo	Locative	Qu	Question
Mo	Modifier	Re	Relative
Ms	Modifier with suffix	Sp	Specification
Ng	Negation	Su	Subject
Ns	Negation with suffix	Ti	Time
Ob	Object	Vo	Vocative

## 5.1.2.2.2 Clause relation conventions

Indentations and Arrows

As we briefly described in section 2.1.2, the indentations of the clauses in the hierarchy attempt to depict in a two dimensional schema the multiple levels at which clauses function within a given text. While a text is meant to be read linearly, its meaning is not always uncovered by following a strictly

sequential order. Readers are guided by the text to make connections between clauses and to group together certain sections. Clauses and text-segments are connected to previous clauses and text-segments with which they have a text-syntactic relationship. In this way the discourse structure and the meaning of the text become progressively clearer. Indeed, if one's goal is to understand the meaning of a text, then failure to consider its hierarchical nature will, no doubt, lead to confusion.

In the hierarchies, clauses are indented under the clauses to which they connect.<sup>16</sup> If more than one clause separates the daughter clause from the mother clause, then arrows have been used to make the connection more apparent. The arrows extend from the daughter clause to the mother clause with which it connects. In the case of parallel clauses, only one arrow is used to indicate both the parallel nature of the clauses and the fact that all of them have a text-syntactic relationship to the same mother clause (e.g. 1,06a.c.d.e).

#### Lines

Different line patterns have been used in the hierarchy to graphically mark two specific text types. Clauses which occur in a direct quote section are distinguished from the rest of the text by a double dashed line forming a box around the section (e.g. 1,02c-11e). Narrative text sections are enclosed in a box formed by a single dashed line (e.g. 1,17a-b).

### 5.2 PRESENTATION OF DISCOURSE STRUCTURES AND CLAUSE HIERARCHIES

We should make one additional clarification concerning the discourse structures that follow. For each hierarchy we have provided a summary of the discourse structure that results from our interpretation of the hierarchy. However, we do not present them as the 'final word' on the meaning of Qohelet for two reasons. First, from the beginning we have said that our experiment would focus only upon the text-linguistic signals found in the text itself and their impact on the reading process. By limiting the scope of our study, we have also limited the extent to which we can claim to have 'understood' the text. Additional exegetical and pragmatic analyses are needed to more accurately describe Qohelet's message. We believe our experiment provides the necessary, and often neglected, foundation upon which these additional methods can build. No doubt, some changes and modifications will be made as methods like form or redaction criticism are applied.

Secondly, a more thorough analysis of the entire text, like that which we have applied to 7,25 – 10,15, would be required before a more confident

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<sup>16</sup> For the criteria used for determining clause connections, see 2.1.1.



statement could be made regarding the discourse structure of each section. Nevertheless, in addition to 7,25 – 10,15, we have provided the discourse structures for the other divisions as examples of how the present hierarchies for those divisions can be read. While, admittedly, they do not present the ‘final word’ for each major section, we do believe that they successfully demonstrate just how much can be said about the text before additional exegetical steps are applied.

5.2.1 *Qohelet 1,01 – 2,26*

## 5.2.1.1 Qoh. 1,01-2,26 – Discourse Structure

**1,01 Narrator's Introduction to Book and Main Participant - קהלת**

## 1,02 Introduction of 'words of Qohelet' – אמר קהלת ('Said Qohelet')

Participants: קהלת, הבל

## 1,03 Introductory Question – מה יתרון לאדם בכל עמלו –

('What advantage is for mankind in all their toil?')

Participants: יתרון, אדם, עמל

## 1,04-11 3 illustrations:

- from nature – no visible effect (4-7)
- from human activity – no satisfactory end (8-10)
- from human existence – no lasting remembrance (11)

**1,12-13 Introduction to the Investigation –**

אני קהלת ... ונתתי את לבי לדרוש ולתור...

('I, Qohelet ... and I devoted myself to seek and to explore ...')

Participants: אני, קהלת, לבי, חכמה, בני האדם, אלהים

## 1,14-15 Initial Summary: ... ראיתי את כל המעשים ...

('I examined all the deeds ... and indeed, it was all futile and striving after wind'.)

## 1,16-17b Intro to Investigation continues – personal involvement –

דברתי את לבי (‘I spoke with my heart’)

Participants: אני, לבי, חכמה, דעת, הוללות, שכלות

## 1,17c-18 Initial conclusion – ידעתי (‘I know’)

Participants: חכמה, דעת, רעיון רוח

## 2,01-02 Intro to Investigation continues – personal involvement –

אמרתי בלבי (‘I said in my heart’)

Participants: אני, לבי, שמחה, הבל

**2,03 Investigation Begins –** תרתי בלבי למשוך ... ולאחז ...

('I searched with my mind to revive ... and to grasp ...')

Participants: לבי, חכמה, סכלות, בני האדם

## 2,04-10 Report of personal activities – הגדלתי מעשי –

('I greatly increased my work')

## 2,11 Conclusion regarding personal activities – ופניתי אני –

('and I turned')

'there is no advantage under the sun'

Participants: יתרון, מעשי, הבל ורעות רוח

**2,12 Investigation continues** – ופניתי אני לראות ...  
(‘Then I turned to examine ...’.)

Participants: אני, חכמה, הוללות, סכלות, אדם

2,13-14c Observation/Realization – וראיתי אני –  
(‘And I saw/realized’)  
Specific example – ‘advantage of wisdom over folly’  
Participants: יתרון, חכם/חכמה, סכלות/כסיל

2,14d-16 Reflection on observation – וידעתי גם אני ...  
ואמרתי אני בלבי ... ודברתי בלבי  
‘same fate for the wise, the fool – and me’  
Participants: הבל, מקרה אחד, חכם, כסיל

2,17 Conclusion/Reaction regarding the common  
fate for all  
(‘I hated life’) ושנאתי החיים  
Participants: מעשה, הבל ורעות רוח

2,18-19 Conclusion/Reaction regarding recipient of fruit of  
his labor  
(‘I hated all my labor’) ושנאתי אני את כל עמלי  
Participants: אני, אדם, חכם, סכל, הבל

**2,20-23 Investigation Continues – reaction to labor –**

– וסבוחי אני ליאש את לבי (‘I turned my heart to despair’)

– 2 reasons:

כי – 2,21a-e – The undeserving person receives the portion of the  
deserving person

2,21f-g – Evaluation: ‘This is futile and a great evil’

כי – 2,22a-23c – The result of one’s labors is only pain, grief and  
exhaustion

2,23d-e – Evaluation: ‘This is futile’

Participants: אדם, חכמה, דעת, כשרון, חלק, הבל, רעה רבה  
אני, לבי, עמל

2,24a-d Conclusion regarding what is good for mankind –  
... אין טוב באדם (‘There is nothing better among men ...’)  
‘eat, drink, and enjoy one’s labor’

2,24e-26 Conclusion regarding mankind’s activities –  
... גם זה ראיתי אני... (‘Also this I realized ...’)  
‘the result of mankind’s labor is under God’s control’  
Participants: אלהים, אדם, חכמה, דעת, שמחה, ענין, הבל ורעות רוח

## 5.2.1.2 Qoh. 1,01-2,26 – Clause Hierarchy

Clause Hierarchy	Reference	Text Type	Clause Type	P/N/G
[<Su><sp><ap><ap>] הררי קהלת/בן דוד / מלך / בירושלם	1,01a	D	NmCl	----
[<PC>] הבל הבלים	1,02a	DQ	NmCl	----
[<Su>] אמר [<Pr>] קהלת	1,02b	D	0QtX	3sgM
[<PC>] הבל הבלים	1,02c	DQ	NmCl	----
[<PC>] הבל [<Su>] הכל	1,02d	DQ	NmCl	----
[<Su><sp><sp>] עמלו בכל לאדם / יתרון / לאדם	1,03a	DQ	NmCl	----
[<Lo>] תחת השמש [<Pr>] ש [<Re>] יעמל	1,03b	DQ	ORYqtI	3sgM
[<PC>] דור [<Su>] הלך	1,04a	DQ	ptc.	-sgM
[<PC>] בא [<Su>] דור [<Cj>] ו	1,04b	DQ	ptc.	-sgM
[<PC>] עמדת [<Ti>] לעולם [<Su>] הארץ [<Cj>] ו	1,04c	DQ	ptc.	-sgF
[<Su>] השמש [<Pr>] זרח [<Cj>] ו	1,05a	DQ	WQtX	3sgM
[<Su>] השמש [<Pr>] בא [<Cj>] ו	1,05b	DQ	WQtX	3sgM
[<PC>] שואף [<Co>] אל מקומו [<Cj>] ו	1,05c	DQ	ptc.	-sgM
[<Lo>] שם [<Su>] הוא [<PC>] זורח	1,05d	DQ	ptc.	-sgM
[<Co>] אל דרום [<PC>] הולך	1,06a	DQ	ptc.	-sgM
[<Co>] אל צפון [<PC>] סובב [<Cj>] ו	1,06b	DQ	ptc.	-sgM
[<PC>] סובב	1,06c	DQ	ptc.	-sgM
[<PC>] סבב	1,06d	DQ	ptc.	-sgM
[<Su>] הרוח [<PC>] הולך	1,06e	DQ	ptc.	-sgM
[<Su>] הרוח [<PC>] שב [<Co>] על סביבתי [<Cj>] ו	1,06f	DQ	ptc.	-sgM
[<Co>] אל הים [<PC>] כל הנחלים [<Su>] הלכים	1,07a	DQ	ptc.	-plM
[<Fr>] הים [<Cj>] ו	1,07b	DQ	CPen	----
[<PC>] מלא [<Ng>] איננו	1,07c	DQ	AjCl	-sg-
[<Fr>] מקום [<PC>] אל	1,07d	DQ	CPen	----
[<PC>] הלכים [<Su>] ש [<Re>] הנחלים [<Co>] הם	1,07e	DQ	ptc.	-plM
[<PC>] שבים [<Co>] הם [<Cj>] ו	1,07f	DQ	ptc.	-plM
[<Pr>] ללכת	1,07g	DQ	0inf.	----
[<PC>] ינעים [<Su>] כל הדברים	1,08a	DQ	AjCl	-plM
[<Su>] איש [<Pr>] יוכל [<Ng>] לא	1,08b	DQ	0NYqtX	3sgM
[<Pr>] לדבר	1,08c	DQ	0inf.	----
[<Su>] עין [<Pr>] תשבע [<Ng>] לא	1,08d	DQ	0NYqtX	3sgF
[<Pr>] לראות	1,08e	DQ	0inf.	----
[<Su>] און [<Pr>] תמלא [<Ng>] לא [<Cj>] ו	1,08f	DQ	WNYqtX	3sgF
[<Pr>] משמע	1,08g	DQ	0inf.	----
[<Fr>] מה	1,09a	DQ	CPen	----
[<Pr>] היה [<Re>] ש	1,09b	DQ	0RQtI	3sgM
[<Su>] הוא	1,09c	DQ	NmCl	----
[<Pr>] יהיה [<Re>] ש	1,09d	DQ	ORYqt	3sgM
[<Fr>] מה [<Cj>] ו	1,09e	DQ	CPen	----
[<Pr>] נעשה [<Re>] ש	1,09f	DQ	0RQtI	3sgM
[<Su>] הוא	1,09g	DQ	NmCl	----
[<Pr>] יעשה [<Re>] ש	1,09h	DQ	ORYqt	3sgM
[<PC>] תחת השמש [<Su>] כל חדש [<Ng>] אין [<Cj>] ו	1,09i	DQ	NmCl	----
[<Su>] דבר [<eX>] יש	1,10a	DQ	NmCl	----
[<Pr>] יאמר [<Re>] ש	1,10b	DQ	ORYqt	3sgM

Clause Hierarchy	Reference	Text	Clause	P/N/G
Type	Type	Type		
===== \				
[<Pr> ראה ]	1,10c	DQQ	0imp.	2sgM
[<Fr> זה ]	1,10d	DQQ	CPen	----
[<Su> הוא ] [<PC> חדש ]	1,10e	DQQ	AjCl	-sg-
===== /				
[<PC> לעלמים ] [<Pr> היה ] [<Mo> כבר ]	1,10f	DQ	0ZQt	3sgM
[<PC> מלפננו ] [<Pr> היה ] [<Re> אשר ]	1,10g	DQ	0RQt	3sgM
[<Su> זכרון ] [<Ng> אין ]	1,11a	DQ	NmCl	----
[<Fr> לאחרנים ] [<Mo> גם ] [<Cj> ו ]	1,11b	DQ	CPen	----
[<Pr> יהיו ]	1,11c	DQ	0RYqt	3plM
[<Aj> עם ] [<Su> זכרון ] [<PC> להם ] [<Pr> יהיה ] [<Ng> לא ]	1,11d	DQ	0NYqtX	3sgM
[<PC> לאחרנה ] [<Pr> יהיו ] [<Re> ש ]	1,11e	DQ	0RYqt	3plM
===== /				
[<PC> <sp> מלך / על ישראל ] [<Pr> הייתי ] [<Su> <ap> קהלת / אני ]	1,12a	D	0XQt	1sg-
[<Co> בירושלם ]				
[<Ob> לבי ] [<Pr> נתתי ] [<Cj> ו ]	1,13a	D	WQt	1sg-
[<Pr> לדרוש ]	1,13b	D	0inf.	----
[<Co> כל ] [<Aj> בחכמה ] [<Pr> לתור ] [<Cj> ו ]	1,13c	D	Winfc.	----
[<Lo> תחת השמים ] [<Pr> נעשה ] [<Re> אשר ]	1,13d	D	0RQt	3sgM
[<PC> ענין רע ]	1,13e	D	NmCl	----
[<Co> לבני האדם ] [<Su> אלהים ] [<Pr> נתן ]	1,13f	D	0QtIX	3sgM
[<Co> בו ] [<Pr> לענות ]	1,13g	D	0inf.	----
[<Ob> את כל המעשים ] [<Pr> ראיתי ]	1,14a	D	0Qt	1sg-
[<Lo> תחת השמש ] [<Pr> נעשו ] [<Re> ש ]	1,14b	D	0RQt	3pl-
[<Cj> ו ] [<Ng> הנה ]	1,14c	D	NmCl	----
[<PC> הבל ] [<Su> הכל ]	1,14d	D	NmCl	----
[<PC> רעות רוח ] [<Cj> ו ]	1,14e	D	Ellp	----
[<Pr> יוכל ] [<Ng> לא ] [<Su> מעות ]	1,15a	D	0XNYqt	3sgM
[<Pr> לתקן ]	1,15b	D	0inf.	----
[<Pr> יוכל ] [<Ng> לא ] [<Su> חסרון ] [<Cj> ו ]	1,15c	D	WXNYqt	3sgM
[<Pr> להמנות ]	1,15d	D	0inf.	----
[<Co> לבי ] [<Su> אני ] [<Pr> דברתי ]	1,16a	D	0QtIX	1sg-
[<Pr> לאמר ]	1,16b	D	0inf.	----
===== \				
[<Fr> אני ]	1,16c	DQ	NmCl	----
[<Pr> הנדלתי ] [<Ng> הנה ]	1,16d	DQ	0ZQt	1sg-
[<Aj> כל ] [<Ob> חכמה ] [<Pr> הוספתי ] [<Cj> ו ]	1,16e	DQ	WQt	1sg-
[<PC> <sp> לפני/ירושלם ] [<Pr> היה ] [<Re> אשר ]	1,16f	DQ	0RQt	3sgM
[<Mo> הרבה ] [<Su> לבי ] [<Pr> ראה ]	1,16g	DQ	WXQt	3sgM
[<Ob> חכמה ודעת ]				
===== /				
[<Ob> לבי ] [<Pr> אחנה ] [<Cj> ו ]	1,17a	DN	WaYqt	1sg-
[<Ob> חכמה ודעת ] [<Pr> חכמה ודעת ]	1,17b	DN	0inf.	----
===== /				
[<Pr> ידעתי ]	1,17c	D	0Qt	1sg-
[<Fr> זה ] [<Mo> גם ] [<Re> ש ]	1,17d	D	CPen	----
[<PC> רעיון רוח ]	1,17e	D	NmCl	----
[<Su> כעס ] [<Cj> כי ] [<Pr> ברב חכמה ] [<PC> רב ]	1,18a	D	NmCl	----
[<Ob> דעת ] [<Pr> יוסיף ] [<Cj> ו ]	1,18b	D	WYqt	3sgM
[<Ob> מכאוב ] [<Pr> יוסיף ]	1,18c	D	0Yqt	3sgM

Clause Hierarchy	Reference	Text	Clause	P/N/G
Type	Type	Type		
[<Co> בלבי ] [אני <Su> ] [אמרתי <Pr> ]	2,01a	D	0QtIX	1sg-
[<Ij> ] [לכה <Pr> ] [נא <Aj> ]	2,01b	DQ	0imp.	2sgM
[<Aj> ] [אנסכה <PO> ] [בשמחה <Aj> ]	2,01c	DQ	0Yqt	1sg-
[<Co> ] [ראה <Pr> ] [בשוב <Co> ]	2,01d	DQ	Wimp.	2sgM
[<Ij> ] [הנה <Cj> ]	2,01e	D	Msyn	----
[<PC> ] [גם <Mo> ] [הוא <Su> ] [הבל <PC> ]	2,01f	D	NmCl	----
[<Pr> ] [לשחוק <Co> ] [אמרתי <Pr> ]	2,02a	D	0ZQtI	1sg-
[<PC> ] [מהולל <PC> ]	2,02b	DQ	NmCl	----
[<Co> ] [לשמחה <Co> ] [ו <Cj> ]	2,02c	D	Ellp	----
[<PC> ] [עשה <PC> ] [זה <Su> ] [מה <Qo> ]	2,02d	DQ	ptc.	-sgF
[<Co> ] [תרתי <Pr> ] [בלבי <Co> ]	2,03a	D	0QtI	1sg-
[<Ob> ] [למשוך <Pr> ] [ביין <Aj> ] [את בשרי <Ob> ]	2,03b	D	0inf.	----
[<Aj> ] [לבי <Su> ] [נהג <PC> ] [בחכמה <Aj> ]	2,03c	D	ptc.	-sgM
[<Co> ] [לאחז <Pr> ] [בסכלות <Co> ]	2,03d	D	Winfc.	----
[<Pr> ] [אשר <Re> ] [אראה <Pr> ]	2,03e	D	0RYqt	1sg-
[<Su> ] [אי <Qp> ] [זה <Su> ]	2,03f	D	NmCl	-sg-
[<Co> ] [שוב <PC> ] [לבני האדם <Co> ]	2,03g	D	NmCl	----
[<Lo> ] [אשר <Re> ] [יעשו <Pr> ] [תחת השמים <Lo> ]	2,03h	D	0RYqt	3plM
[<Ti> ] [מספר ימי חייהם <Ti> ]				
[<Ob> ] [הגדלתי <Pr> ] [מעשי <Ob> ]	2,04a	D	0QtI	1sg-
[<Ob> ] [בניתי <Pr> ] [לי <Co> ] [בתים <Ob> ]	2,04b	D	0QtI	1sg-
[<Ob> ] [נטעתי <Pr> ] [לי <Co> ] [כרמים <Ob> ]	2,04c	D	0QtI	1sg-
[<Ob> ] [עשיתי <Pr> ] [לי <Co> ] [גנות ופרדסים <Ob> ]	2,05a	D	0QtI	1sg-
[<Ob> ] [ו <Cj> ] [נטעתי <Pr> ] [בהם <Co> ] [עץ כל פרי <Ob> ]	2,05b	D	WQtI	1sg-
[<Ob> ] [עשיתי <Pr> ] [לי <Co> ] [ברכות מים <Ob> ]	2,06a	D	0QtI	1sg-
[<Ob> ] [להשקות <Pr> ] [מהם <Co> ] [יער <Ob> ]	2,06b	D	0inf.	----
[<Ob> ] [צומח <PC> ] [עצים <Ob> ]	2,06c	D	ptc.	-plM
[<Ob> ] [קניתי <Pr> ] [עבדים ושפחות <Ob> ]	2,07a	D	0QtI	1sg-
[<PC> ] [ו <Cj> ] [בני בית <Su> ] [היה <Pr> ] [לי <PC> ]	2,07b	D	WXQtI	3sgM
[<Mo> ] [גם <Mo> ] [מקנה בקר וצאן <Su> ] [הרבה <Mo> ]	2,07c	D	0ZXQtI	3sgM
[<Aj> ] [היה <Pr> ] [לי <PC> ] [מכל <Aj> ]				
[<PC> ] [ש <Re> ] [היו <Pr> ] [לפני <Aj> ] [בירושלם <PC> ]	2,07d	D	0RQtI	3pl-
[<Mo> ] [כנסתי <Pr> ] [לי <Co> ] [גם <Mo> ]	2,08a	D	0QtI	1sg-
[<Ob> ] [בסף וזהב וסגלת מלכים והמדינות <Ob> ]				
[<Ob> ] [עשיתי <Pr> ] [לי <Co> ] [שרים ושרות ותענוגות <Ob> ]	2,08b	D	0QtI	1sg-
[<Ob> ] [בני האדם/שרה ושרות <Ob> ]				
[<Pr> ] [ו <Cj> ] [גדלתי <Pr> ]	2,09a	D	WQtI	1sg-
[<Aj> ] [ו <Cj> ] [הוספתי <Pr> ] [מכל <Aj> ]	2,09b	D	WQtI	1sg-
[<PC> ] [ש <Re> ] [היה <Pr> ] [לפני <Aj> ] [בירושלם <PC> ]	2,09c	D	0RQtI	3sgM
[<Co> ] [אף <Cj> ] [חכמתי <Su> ] [עמדה <Pr> ] [לי <Co> ]	2,09d	D	0CXQtI	3sgF
[<Ob> ] [ו <Cj> ] [כל <Ob> ]	2,10a	D	Defc	----
[<Su> ] [אשר <Re> ] [שאלו <Pr> ] [עיני <Su> ]	2,10b	D	0RQtI	3pl-
[<Co> ] [לא <Ng> ] [אצלתי <Pr> ] [מהם <Co> ]	2,10c	D	0NQtI	1sg-
[<Ob> ] [לא <Ng> ] [מנעתי <Pr> ] [את לבי <Ob> ]	2,10d	D	0NQtI	1sg-
[<Co> ] [מכל שמחה <Co> ]				

Clause Hierarchy	Reference	Text	Clause	P/N/G
Type	Type	Type	Type	Type
[<Co> מכל עמלי ] [PC>] שמוח ] [Su>] לבי ] [Cj>] כי ..... 2,10e	D	AjCl	-sg-	
[PC>] חלקי ] [Pr>] היה ] [Su>] זה ] [Cj>] ו ..... 2,10f	D	WZQt	3sgM	
[Aj>] מכל עמלי ]				
[Co>] בכל מעשי ] [Su>] אני ] [Pr>] פניתי ] [Cj>] ו ..... 2,11a	D	WQtX	1sgM	
[Su>] ידי ] [Pr>] עשו ] [Re>] ש ] ..... 2,11b	D	ORQt	3pl-	
[Co>] בעמל ] [Cj>] ו ..... 2,11c	D	Ellp	----	
[Pr>] עמלתי ] [Re>] ש ] ..... 2,11d	D	ORQt	1sg-	
[Pr>] לעשות ] ..... 2,11e	D	0inf.	----	
[Cj>] ו ] [Cj>] הנה ] [Cj>] ו ..... 2,11f	D	Msyn	----	
[PC>] הכל ] [Su>] הבל ] ..... 2,11g	D	NmCl	----	
[PC>] רעות רוח ] [Cj>] ו ] [Cj>] רעות רוח ] ..... 2,11h	D	Ellp	----	
[PC>] השמש ] [Su>] יתרון ] [Ng>] אין ] [Cj>] ו ] [Cj>] ו ..... 2,11i	D	NmCl	----	
[Su>] אני ] [Pr>] פניתי ] [Cj>] ו ] [Cj>] ו ..... 2,12a	D	WQtX	1sg-	
[Ob>] לראות ] [Pr>] חכמה והוללות וסכלות ] ..... 2,12b	D	0inf.	----	
[Su>] האדם ] [PC>] מה ] [Cj>] כי ..... 2,12c	D	NmCl	----	
[Co>] אחרי המלך ] [Pr>] יבוא ] [Re>] ש ] ..... 2,12d	D	ORQt	3sgM	
[PO>] עשוהו ] [Mo>] כבר ] [Re>] את אשר ] ..... 2,12e	D	ORZQt	3pl-	
[Su>] אני ] [Pr>] ראיתי ] [Cj>] ו ] [Cj>] ו ..... 2,13a	D	WQtX	1sg-	
[Su>] יתרון ] [eX>] יש ] [Re>] ש ] ..... 2,13b	D	NmCl	----	
[PC>] מן הסכלות ]				
[Aj>] כיתרון האור / מן החשך ]				
[Fr>] החכם ] ..... 2,14a	D	CPen	----	
[PC>] עיניו ] [Su>] בראשו ] ..... 2,14b	D	NmCl	----	
[Co>] בחשך ] [Su>] הכסיל ] [Cj>] ו ..... 2,14c	D	ptc.	-sgM	
[PC>] הולך ]				
[Su>] אני ] [Mo>] גם ] [Pr>] ידעתי ] [Cj>] ו ] [Cj>] ו ..... 2,14d	D	WQtX	1sg-	
[Pr>] יקרה ] [Su>] אחד ] [Re>] ש ] [Cj>] ו ] [Cj>] ו ..... 2,14e	D	ORXYqt	3sgM	
[Ob>] את כלם ]				
[Co>] בלבי ] [Su>] אני ] [Pr>] אמרתי ] [Cj>] ו ..... 2,15a	D	WQtX	1sg-	
[Aj>] כמקרה הכסיל ] ..... 2,15b	DQ	Defc	----	
[Pr>] אני ] [Mo>] גם ] ..... 2,15c	DQ	CPen	----	
[PO>] יקרני ] ..... 2,15d	DQ	0Yqt	3sgM	
[Pr>] חכמתי ] [Qu>] למה ] [Cj>] ו ] [Cj>] ו ..... 2,15e	DQ	WZQtX	1sg-	
[Aj>] יותר ] [Mo>] אז ] [Su>] אני ]				
[Co>] בלבי ] [Pr>] רברתי ] [Cj>] ו ] [Cj>] ו ..... 2,15f	D	WQt	1sg-	
[PC>] הבל ] [Su>] זה ] [Mo>] גם ] [Re>] ש ] ..... 2,15g	D	NmCl	----	
[Su>] זכרון ] [Ng>] אין ] [Cj>] כי ..... 2,16a	D	NmCl	----	
[PC>] עם הכסיל ]				
[Ti>] לעולם ] ..... 2,16b	D	ptc.	-sgM	
[Mo>] כבר ] [Re>] בש ] ..... 2,16b	D	ptc.	-sgM	
[Ti>] הימים הבאים ]				
[PC>] נשכח ] [Su>] הכל ] ..... 2,16c	D	WZYqtX	3sgM	
[Pr>] ימות ] [Qu>] איך ] [Cj>] ו ] [Cj>] ו ..... 2,16c	D	WZYqtX	3sgM	
[Aj>] עם הכסיל ] [Fr>] החכם ] ..... 2,16c	D	WZYqtX	3sgM	
[Ob>] את החיים ] [Pr>] שנאתי ] [Cj>] ו ] [Cj>] ו ..... 2,17a	D	WQt	1sg-	
[Co>] עלי ] [PC>] רע ] [Cj>] כי ..... 2,17b	D	AjCl	-sg-	
[Su>] המעשה ]				
[Lo>] השמש ] [Pr>] נעשה ] [Re>] ש ] ..... 2,17c	D	ORQt	3sgM	
[PC>] הבל ] [Su>] הכל ] [Cj>] כי ..... 2,17d	D	NmCl	----	
[PC>] רעות רוח ] [Cj>] ו ] [Cj>] ו ..... 2,17e	D	Ellp	----	

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Ob> כל עמלי ]	2,18a	D	WQtIX	1sg-
[<Lo> תחת השמש ]	2,18b	D	AjCl	-sg-
[<Co> לאדם ]	2,18c	D	ORYqt	1sg-
[<Pr> אהרי ]	2,18d	D	ORYqt	3sgM
[<PC> יודע ]	2,19a	D	ptc.	-sgM
[<Pr> יהיה ]	2,19b	D	OZYqt	3sgM
[<PC> סכל ]	2,19c	D	Ellp	----
[<Co> בכל עמלי ]	2,19d	D	WYqt	3sgM
[<Pr> עמלתי ]	2,19e	D	ORQtI	sg-
[<Pr> חכמתי ]	2,19f	D	WRQtI	1sg-
[<Lo> תחת השמש ]	2,19g	D	NmCl	----
[<PC> הבל ]	2,20a	D	WQtIX	1sg-
[<Co> העמל ]	2,20b	D	0inf.	----
[<Lo> תחת השמש ]	2,20c	D	ORQtI	1sg-
[<Su> אדם ]	2,21a	D	NmCl	----
[<Su> עמלו ]	2,21b	D	NmCl	----
[<PC> ובדעת ובכשרון ]	2,21c	D	CPen	----
[<Co> בו ]	2,21d	D	ORNQtI	3sgM
[<Ob> חלקו ]	2,21e	D	OYqt	3sgM
[<PC> הבל ]	2,21f	D	NmCl	----
[<PC> רבה ]	2,21g	D	Ellp	----
[<PC> לאדם ]	2,22a	D	ptc.	-sgM
[<Aj> לבו ]	2,22b	D	AjCl	-sg-
[<Lo> תחת השמש ]	2,23a	D	NmCl	----
[<Su> ענינו ]	2,23b	D	NmCl	----
[<Ng> לא ]	2,23c	D	0ZNQtIX	3sgM
[<Su> לבו ]	2,23d	D	CPen	----
[<Fr> זה ]	2,23e	D	NmCl	----
[<PC> הוא ]	2,24a	D	AjCl	3sgM
[<PC>sp> טוב / באדם ]	2,24b	D	XYqt	3sgM
[<Pr> יאכל ]	2,24c	D	WeQtI	3sgM
[<Ob> את נפשו ]	2,24d	D	WeQtI	3sgM
[<Ob>sp> בעמלו ]	2,24e	D	0ZQtIX	1sg-
[<Su> אני ]	2,24f	D	NmCl	----
[<PC> האלהים ]	2,25a	D	0CXYqt	3sgM
[<Pr> יאכל ]	2,25b	D	WXYqt	3sgM
[<Co>sp> מזוני / חוץ ]	2,26a	D	Defc	----
[<PC>sp> לפני ]	2,26b	D	AjCl	-sg-
[<Ob> ודעת ושמוחה ]	2,26c	D	OQtI	3sgM
[<Ob> ענין ]	2,26d	D	WZQtI	3sgM
[<Pr> לאסוף ]	2,26e	D	0inf.	----
[<Pr> לכנס ]	2,26f	D	Winfc.	----
[<Co>sp> לפני האלהים ]	2,26g	D	0inf.	----
[<PC> הבל ]	2,26h	D	NmCl	----
[<PC> רועה רועה ]	2,26i	D	Ellp	----



5.2.2 *Qohelet 3,01 – 7,24*

## 5.2.2.1 Qoh. 3,01-7,24 – Discourse Structure

**3,01-08 Poetic Introduction to New Phase of Investigation**

... לכל זמן ועת לכל. ('For everything there is a season and a time for ...')

Catalogue of mankind's activities

Participant: עת

## 3,09 Introductory Question – מזה יתרון העושה באשר הוא עמל

('What is the advantage of the laborer in which he labors?')

Participants: עמל, יתרון

**3,10-11 Investigation begins: General Observation –**

... ראיתי את הענין. ('I have seen the task ...')

God's control of all things is incomprehensible to mankind

Participants: אלהים, בני האדם, עת, מעשה

3,12-13 Initial Conclusion regarding what is good for mankind

Ability to enjoy basics of life is a gift of God

3,14-15 Initial Conclusion regarding God's activities

God works in such a way that mankind should fear Him

**3,16 Investigation Continues: Observation – ועוד ראיתי...**

('And again I saw ...')

Displacement of justice and righteousness by wickedness

Participants: צדיק, רשע, משפט

3,17 Reflection #1 – אמרתי אני בלבי...

('I said in my heart ...')

God will judge the רשע and the צדיק

3,18-21 Reflection #2 – אמרתי אני בלבי...

('I said in my heart ...')

The same fate awaits humans and beasts – death

3,22 Conclusion regarding what is good for mankind –

... וראיתי. ('And I realized ...')

Rejoice in work for that is their portion

**4,01 Investigation Continues: Observation –**

ושבתי אני ואראה את כל העשקים

('And I turned and saw all the oppressions')

'No one to comfort the oppressed'

4,02-03 Reflection – ושבח אני את המתים –  
(‘And I commended the dead’)  
Those who have never seen mankind’s evil activity  
are better off than the living

**4,04 Investigation Continues: Observation –** וראיתי אני... –  
(‘And I saw ...’)

Human labor is motivated by envy of one’s neighbor

Participants: עמל, מעשה, כשרון

4,05-06 Supporting Teaching/proverbs  
One must work but with right motive  
Participants: עמל, כסיל

**4,07 Investigation Continues: Observation –**  
ושבתי אני ואראה הבל תחת השמש  
(‘And I turned and saw fruitlessness under the sun’)

4,08 Example #1 of הבל  
Endless labor of one  
Participants: אני, אחד, שני, עמל, הבל

4,09-12 Supporting teaching/illustration:  
Benefits of 2 over 1  
Participants: אחד, שנים, עמל

4,13-16 Supporting teaching/illustration:  
Benefit of wise leader –  
limited/temporary  
Participants: חכם, כסיל, שני, הבל

4,17-5,06 Persuasion – Proper Conduct before God  
Watch what you say; fear God  
(avoid הבל [5,06] and חבל [5,05f])  
Participants: אלהים, כסילים, דבר

5,07-08 Persuasion – Proper Attitude toward Injustices  
Do not be surprised; way the system ‘works’  
Participants: יתרון, צדק, משפט, רש

5,09-11 Example #2 of הבל  
No satisfaction from possessions/wealth  
Participants: כסף, כשרון, הבל

## 5,12-16 Supporting Observation #1 –

יש רעה חולה ראיתי תחת השמש

('There is a grievous evil I have seen under the sun')

Riches hoarded and lost; nothing to pass on

## 5,17 Conclusion regarding what is good for mankind

הנה אשר ראיתי אני טוב ... כי הוא חלקו

('Behold, what I have realized is good ... for this is his portion'.)

## 5,18-19 Conclusion regarding God's Treatment of Mankind

גם כל האדם אשר נתן לו האלהים ... מתת אלהים היא

('Moreover, every person to whom God gives ... it is a gift of God')

## 6,01-02 Supporting Observation #2 –

יש רעה אשר ראיתי תחת השמש

('There is an evil which I have seen under the sun')

One who is given much wealth and honor but not ability to enjoy it

6,03-06 Reflection – The stillborn child is better off than the person who is not satisfied with good things

## 6,07-12 Conclusion –

One should be satisfied with what one has

'Who knows what is good for mankind?'

## 7,01-08 Supporting teaching/illustrations

What is good and what is not good

## 7,09-12 Persuasion

Wise behavior: avoid acting like a fool

## 7,13-14 Conclusion regarding God's activities

Mankind cannot change or comprehend God's control

**7,15 Investigation Continues: Observation –**

את הכל ראיתי בימי הבל

(‘All this I saw in the days of my fruitlessness’)

Rewards for righteous and wicked are reversed

Participants: צדיק, רשע, הבל

7,16-22 Persuasion

Wise behavior: avoid extremes; fear God

7,23-24 Conclusion כל זה נסיתי בחכמה

(‘All this I tested with wisdom’)

Wisdom (i.e. understanding the work of God) is  
elusive

## 5.2.2.2 Qoh. 3,01-7,24 – Clause Hierarchy

Clause Hierarchy	Reference Text	Clause Type	P/N/G
[<Su> זמן] [PC] לכל	3,01a	D NmCl	----
[<PC><sp>] [C] ו [Su] עת / תחת השמים	3,01b	D NmCl	----
[Su] עת	3,02a	D NmCl	----
[Pr] ללדת	3,02b	D 0inf.	----
[Su] ו [C] עת	3,02c	D NmCl	----
[Pr] למות	3,02d	D 0inf.	----
[Su] עת	3,02e	D NmCl	----
[Pr] לשעת	3,02f	D 0inf.	----
[Su] ו [C] עת	3,02g	D NmCl	----
[Ob] נטוע [Pr] לעקור	3,02h	D 0inf.	----
[Su] עת	3,03a	D NmCl	----
[Pr] להרוג	3,03b	D ptc.	-sgM
[Su] ו [C] עת	3,03c	D NmCl	----
[Pr] לרפוא	3,03d	D 0inf.	----
[Su] עת	3,03e	D NmC	----
[Pr] לפרוץ	3,03f	D 0inf.	----
[Su] ו [C] עת	3,03g	D NmCl	----
[Pr] לבנות	3,03h	D 0inf.	----
[Su] עת	3,04a	D NmCl	----
[Pr] לבכות	3,04b	D 0inf.	----
[Su] ו [C] עת	3,04c	D NmCl	----
[Pr] לשחוק	3,04d	D 0inf.	----
[Su] עת	3,04e	D NmCl	----
[Pr] נספור	3,04f	D 0inf.	----
[Su] ו [C] עת	3,04g	D NmCl	----
[Pr] רקוד	3,04h	D 0inf.	----
[Su] עת	3,05a	D NmCl	----
[Ob] אבנים [Pr] להשליך	3,05b	D 0inf.	----
[Su] ו [C] עת	3,05c	D NmCl	----
[Ob] אבנים [Pr] בנוס	3,05d	D 0inf.	----
[Su] עת	3,05e	D NmCl	----
[Pr] לחבוק	3,05f	D 0inf.	----
[Su] ו [C] עת	3,05g	D NmCl	----
[Pr] לרחק	3,05h	D 0inf.	----
[Pr] מחבק	3,05i	D 0inf.	----
[Su] עת	3,06a	D NmCl	----
[Pr] לבקש	3,06b	D 0inf.	----
[Su] ו [C] עת	3,06c	D NmCl	----
[Pr] לאבד	3,06d	D 0inf.	----
[Su] עת	3,06e	D NmCl	----
[Pr] לשמור	3,06f	D 0inf.	----
[Su] ו [C] עת	3,06g	D NmCl	----
[Pr] להשליך	3,06h	D 0inf.	----
[Su] עת	3,07a	D NmCl	----
[Pr] לקרוע	3,07b	D 0inf.	----
[Su] ו [C] עת	3,07c	D NmCl	----
[Pr] לתפור	3,07d	D 0inf.	----
[Su] עת	3,07e	D NmCl	----

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Pr>להשות']	3,07f		D 0inf.	----
[<Su>עת] [<C>ו]	3,07g		D NmCl	----
[<Pr>לדבר]	3,07h		D 0inf.	----
[<Su>עת]	3,08a		D NmCl	----
[<Pr>לאהב]	3,08b		D 0inf.	----
[<Su>עת] [<C>ו]	3,08c		D NmCl	----
[<Pr>לשנא]	3,08d		D 0inf.	----
[<Su>עת מלחמה]	3,08e		D NmCl	----
[<Su>עת שלום] [<C>ו]	3,08f		D NmCl	----
[<Su>עת העושה] [<PC>נמה]	3,09a		D NmCl	----
[<PC>עמל] [<Su>הוא] [<Re>באשר]	3,09b		D AjCl	-sg-
[<Ob>את הענין]	3,10a		D 0QtI	1sg-
[<Co>האדם] [<Pr>נאשר] [<Re>את] [<Su>אלהים] [<Pr>נתן]	3,10b		D 0RQtIX	3sgM
[<Co>בו] [<Pr>לענות]	3,10c		D 0inf.	----
[<Ob>sp>בעתו] [<Pr>עשה] [<Ob>את הכל]	3,11a		D 0ZQtI	3sgM
[<Co>בלבם] [<Pr>נתן] [<Ob>את העלם]	3,11b		D 0ZQtI	3sgM
[<Pr>ימצא] [<Ng>לא] [<Re>מבלי אשר]	3,11c		D 0RNYqtX	3sgM
[<Ob>המעשה] [<Su>האדם] [<Pr>עשה] [<Re>אשר]	3,11d		D 0RQtIX	3sgM
[<Aj>מראש ועד סוף]				
[<Pr>ירדתי]	3,12a		D 0QtI	1sg-
[<PC>בם] [<Su>שוב] [<Ng>אין] [<C>כי]	3,12b		D AjCl	-sg-
[<Pr>לשמוח] [<C>כי]	3,12c		D 0Cinf.	----
[<Aj>בחייו] [<Ob>טוב] [<Pr>לעשות] [<C>ו]	3,12d		D Winfc.	----
[<Su>האדם] [<Mo>כל] [<C>ו] [<Mo>גם]	3,13a		D CPen	----
[<Pr>יאכל] [<Re>ש]	3,13b		D 0RYqt	3sgM
[<Pr>שתה] [<C>ו]	3,13c		D WeQtI	3sgM
[<Ob>טוב] [<Pr>ראה] [<C>ו]	3,13d		D WeQtI	3sgM
[<Co>עמלו]				
[<Su>היא] [<PC>מתת אלהים]	3,13e		D NmCl	----
[<Pr>ירדתי]	3,14a		D 0QtI	1sg-
[<Fr>כל] [<C>כי]	3,14b		D CPen	----
[<Su>האלהים] [<Pr>יעשה] [<Re>אשר]	3,14c		D 0RYqtX	3sgM
[<PC>לעולם] [<Pr>יהיה] [<Su>הוא]	3,14d		D 0XYqt	3sgM
[<Co>עליו]	3,14e		D Defc	----
[<Ng>אין]	3,14f		D NmCl	----
[<Pr>להוסיף]	3,14g		D 0inf.	----
[<Co>ממנו] [<C>ו]	3,14h		D Defc	----
[<Ng>אין]	3,14i		D NmCl	----
[<Pr>לגרע]	3,14j		D 0inf.	----
[<Pr>עשה] [<Su>האלהים] [<C>ו]	3,14k		D WXQtI	3sgM
[<Co>מלפניו] [<Pr>יראו] [<Re>ש]	3,14l		D 0RYqt	3plM
[<Fr>מה]	3,15a		D CPen	----
[<Pr>היה] [<Re>ש]	3,15b		D 0RQtI	3sgM
[<Su>הוא] [<Mo>כבר]	3,15c		D NmCl	----
[<C>ו]	3,15d		D Defc	----
[<Pr>להיות] [<Re>אשר]	3,15e		D 0Rinf.	----
[<Pr>היה] [<Mo>כבר]	3,15f		D 0ZQtI	3sgM
[<Ob>נדרף] [<Pr>את] [<Su>האלהים] [<C>ו]	3,15g		D WXYqt	3sgM

Clause Hierarchy	Reference	Text	Clause	P/N/G
Type	Type	Type		
[<Lo>] [תחת השמש] [ראיתי] [Mo] [עוד] [Cj] ]	3,16a	D	WZQtI	1sg-
[מקום המשפט] [Fr]	3,16b	D	CPen	---
[<Su>] [הרשע] [PC] [שמה]	3,16c	D	NmCl	---
[Fr] [מקום הצדק] [Cj] ]	3,16d	D	CPen	---
[<Su>] [הרשע] [PC] [שמה]	3,16e	D	NmCl	---
[<Co>] [בלבי] [Su] [אני] [Pr] [ואמרת]	3,17a	D	0QtIX	1sg-
[את הצדיק ואת הרשע] [Ob] [ישפט] [Pr]	3,17b	DQ	0ZYqtX	3sgM
[האלהים] [Su]				
[<PC>] [חפץ] [לכל] [Su] [עת] [Cj] ]	3,17c	DQ	NmCl	---
[<Lo>] [שם] [PC] [על כל המעשה] [Cj] ]	3,17d	DQ	NmCl	---
[<Co>] [בלבי] [Su] [אני] [Pr] [ואמרת]	3,18a	D	0QtIX	1sg-
[על דברת בני האדם] [Aj]				
[<Su>] [האלהים] [PO] [לברם]	3,18b	D	0infX	---
[Pr] [לראות] [Cj] ]	3,18c	D	Winfc.	---
[<PC>] [בהמה] [Su] [הם] [Re] [ש]	3,18d	D	NmCl	---
[<PC>] [להם] [Su] [המה]	3,18e	D	Ellp	---
[Fr] [מקרה בני האדם ומקרה הבהמה] [Cj] ]	3,19a	D	NmCl	---
[<PC>] [להם] [Su] [מקרה אחד] [Cj] ]	3,19b	D	NmCl	---
[<Su>] [זה] [PC] [כמות]	3,19c	D	NmCl	---
[<Su>] [זה] [PC] [כן] [Mo] [מות]	3,19d	D	NmCl	---
[<PC>] [לכל] [Su] [רוח אחד] [Cj] ]	3,19e	D	NmCl	---
[<Cj>] [ו] [מותר האדם]	3,19f	D	NmCl	---
[<Ng>] [מן הבהמה] [Sp] [אין]				
[<PC>] [הכל] [Su] [כי] [הכל]	3,19g	D	NmCl	---
[<Co>] [הכל] [Su] [הולך] [אל מקום אחד] [PC]	3,20a	D	ptc.	-sgM
[<PC>] [העפר] [Pr] [הכל] [Su] [יהיה] [Cj] ]	3,20b	D	0XQtI	3sgM
[<Pr>] [שב] [Su] [הכל] [Cj] ]	3,20c	D	WXQtI	3sgM
[<Co>] [העפר] [Al]				
[<PC>] [יודע] [Qs] [ומי]	3,21a	D	ptc.	-sgM
[Fr] [רוח בני האדם]	3,21b	D	CPen	---
[<Su>] [עלה] [PC] [היא] [Re] [ה] ]	3,21c	D	ptc.	-sgF
[<Co>] [למעלה]				
[Fr] [רוח הבהמה] [Cj] ]	3,21d	D	CPen	---
[<Su>] [היא] [PC] [ירדת] [Re] [ה] ]	3,21e	D	ptc.	-sgF
[<Co>] [למטה] [Sp] [לארץ]				
[<Pr>] [ראיתי] [Cj] ]	3,22a	D	WQtI	1sg-
[<Su>] [טוב] [Ng] [אין] [Cj] ]	3,22b	D	NmCl	---
[<Co>] [מאשר] [Re] [ישמח] [Pr] [האדם] [Su] [במעשיו]	3,22c	D	0RYqtX	3sgM
[<PC>] [חלקו] [Su] [הוא] [Cj] ]	3,22d	D	NmCl	---
[<PO>] [יביאנו] [Qs] [כי] [Cj] ]	3,22e	D	0CXYqt	3sgM
[<Co>] [במה] [Cj] ]	3,22f	D	0inf.	---
[<PC>] [אחריו] [Pr] [יהיה] [Re] [ש]	3,22g	D	0RYqt	3sgM
[<Su>] [שבת] [Pr] [אני] [Cj] ]	4,01a	D	WQtIX	1sg-
[<Ob>] [את כל העשקים] [Pr] [אראה] [Cj] ]	4,01b	DN	WaYqt	1sg-
[<Lo>] [נעשים] [PC] [תחת השמש] [Re] [אשר]	4,01c	DN	ptc.	-plM
[<Cj>] [ו] [הנה] [Cj] ]	4,01d	D	Msyn	---

Clause Hierarchy	Reference	Text	Clause	P/N/G
Type	Type			
[<Su>] דמעת העשקים	4,01e	D	CPen	----
[<Su>] מנחם ] [<PC>] להם ] [<Ng>] אין ] [<Cj>] ו ]	4,01f	D	NmCl	----
[<Su>] כח ] [<PC>] מיר עשקיהם ] [<Cj>] ו ]	4,01g	D	NmCl	----
[<Su>] מנחם ] [<PC>] להם ] [<Ng>] אין ] [<Cj>] ו ]	4,01h	D	NmCl	----
[<Ob>] את המותים ] [<Su>] אני ] [<Pr>] שבח ] [<Cj>] ו ]	4,02a	D	WinfaX	----
[<Pr>] מחר ] [<Mo>] כבר ] [<Re>] ש ]	4,02b	D	0RZQtI	3pl-
[<Aj>] מן החיים ]	4,02c	D	NmCl	----
[<Mo>] עדנה ] [<PC>] חיים ] [<Su>] המה ] [<Re>] אשר ]	4,02d	D	AjCl	-plM
[<Aj>] משניהם ] [<PC>] טוב ] [<Cj>] ו ]	4,03a	D	AjCl	-sg-
[<Pr>] היה ] [<Ng>] לא ] [<Mo>] ערן ] [<Re>] אשר ]	4,03b	D	0RZNQtI	3sgM
[<Pr>] ראה ] [<Ng>] לא ] [<Re>] אשר ]	4,03c	D	0RNQtI	3sgM
[<Ob>] את המעשה הרע ]				
[<Lo>] תחת השמש ] [<Re>] אשר ]	4,03d	D	0RQtI	3sgM
[<Su>] אני ] [<Pr>] ראיתי ] [<Cj>] ו ]	4,04a	D	WQtIX	1sg-
[<Ob>] את כל עמל ואת כל כשרון המעשה ]				
[<PC>] מרעהו ] [<Su>] קנאת איש ]	4,04b	D	NmCl	----
[<PC>] הבל ] [<Su>] זה ] [<Mo>] גם ]	4,04c	D	NmCl	----
[<PC>] רעות רוח ] [<Cj>] ו ]	4,04d	D	Ellp	----
[<Ob>] את ידי ] [<PC>] חבק ] [<Su>] הכסיל ]	4,05a	D	ptc.	-sgM
[<Ob>] את בשרו ] [<Pr>] אכל ] [<Cj>] ו ]	4,05b	D	ptc.	-sgM
[<Su>] כף נחת ] [<PC>] טוב ]	4,06a	D	AjCl	-sg-
[<Aj>] מומלא חפנים עמל ורעות רוח ]				
[<Su>] אני ] [<Pr>] שבתי ] [<Cj>] ו ]	4,07a	D	WQtIX	1sg-
[<Lo>] תחת השמש ] [<Ob>] הבל ] [<Pr>] אראה ] [<Cj>] ו ]	4,07b	DN	WaYqt	1sg-
[<Su>] אחד ] [<eX>] יש ]	4,08a	D	NmCl	----
[<Su>] שני ] [<Ng>] אין ] [<Cj>] ו ]	4,08b	D	AjCl	-sg-
[<Su>] ואח ] [<Mo>] גם ]	4,08c	D	NmCl	----
[<PC>] לו ] [<Ng>] אין ]				
[<Su>] קין ] [<Ng>] אין ] [<Cj>] ו ]	4,08d	D	NmCl	----
[<PC>] עמלו ]				
[<Ng>] לא ] [<Mo>] גם ]	4,08e	D	0ZXNYqt	3sgF
[<Ob>] עשר ] [<Pr>] תשבע ]				
[<PC>] עמל ] [<Su>] אני ] [<Qo>] למי ] [<Cj>] ו ]	4,08f	DQ	AjCl	-sg-
[<Ob>] את נפשי ] [<PC>] מחסר ] [<Cj>] ו ]	4,08g	DQ	ptc.	-sgM
[<Co>] מטובה ]				
[<PC>] הבל ] [<Su>] זה ] [<Mo>] גם ]	4,08h	D	NmCl	----
[<Su>] הוא ] [<PC>] רע ] [<Cj>] ו ]	4,08i	D	NmCl	----
[<Aj>] מן האחד ] [<PC>] השנים ]	4,09a	D	AjCl	-plM
[<PC>] להם ] [<eX>] יש ] [<Re>] אשר ]	4,09b	D	NmCl	----
[<Su>] שכר טוב / בעמלם ]				
[<Cj>] כי ]	4,10a	D	Defc	----
[<Pr>] יפלו ] [<Cj>] אם ]	4,10b	D	0CYqt	3plM
[<Pr>] האחד ] [<Su>] יקים ]	4,10c	D	0XYqt	3sgM
[<Ob>] את חברו ]				
[<Co>] האחד ] [<lj>] לו ] [<Cj>] ו ]	4,10d	D	NmCl	----
[<Pr>] יפול ] [<Re>] ש ]	4,10e	D	0RYqt	3sgM
[<Su>] שני ] [<Ng>] אין ] [<Cj>] ו ]	4,10f	D	AjCl	-sg-



Clause Hierarchy	Reference	Text	Clause Type	P/N/G
			Type	Type
[<PO> להקימו] .....	4,10g		D 0inf.	----
[<Pr> ישכבו] [<Cj> אם] [<Mo> גם] .....	4,11a		D 0CYqtX	3plM
[<Su> שנים] .....				
[<Co> להם] [<Pr> חם] [<Cj> ו] .....	4,11b		D WQtl	3sgM
[<Co> לאחר] [<Cj> ו] .....	4,11c		D Defc	----
[<Pr> איך] [<Qu> יחס] .....	4,11d		D 0ZYqt	3sgM
[<PO><sp> האחד / יתקפו] [<Cj> ו] .....	4,12a		D WCYqt	3sgM
[<Co> נגדו] [<Pr> יעמדו] [<Su> השנים] .....	4,12b		D 0XYqt	3plM
[<Ng> לא] [<Su> המשלש] [<Cj> ו] .....	4,12c		D WXNZYqt	3sgM
[<Pr> במהרה] [<Aj> ינתק] .....				
[<Su> טוב] [<PC> ילד מסכן וחכם] .....	4,13a		D AjCl	-sg-
[<Aj> ממלך זקן וכסיל] .....				
[<Pr> אשר] [<Re> לא] [<Ng> ידע] .....	4,13b		D 0RNQt	3sgM
[<Mo> עוד] [<Pr> להזהר] .....	4,13c		D 0inf.	----
[<Pr> יצא] [<Co> מבית הסורים] [<Cj> כי] .....	4,14a		D 0CZQt	3sgM
[<Pr> למלך] .....	4,14b		D 0inf.	----
[<Lo> במלכותו] [<Mo> גם] [<Cj> כי] .....	4,14c		D 0CZQtX	3sgM
[<Su> נולד] [<Pr> רש] .....				
[<Ob> כל החיים] [<Pr> ראיתי] .....	4,15a		D 0Qt	1sg-
[<PC> מזהלכים] [<Re> ה] .....	4,15b		D ptc.	-plM
[<Co> תחת השמש] .....				
[<Aj> עם הילד השני] .....	4,15c		D Defc	----
[<Co> תחתיו] [<Pr> אשר יעמד] .....	4,15d		D 0RYqt	3sgM
[<PC> לכל העם] [<Su> קץ] [<Ng> אין] .....	4,16a		D NmCl	----
[<PC><ap> לכל] .....	4,16b		D Ellp	----
[<Pr> היה] [<Re> אשר] .....	4,16c		D 0RQt	3sgM
[<PC> לפניהם] .....				
[<Ng> לא] [<Su> האחרונים] [<Mo> גם] .....	4,16d		D 0ZXNYqt	3plM
[<Co> בו] [<Pr> ישמדו] .....				
[<PC> זה] [<Su> זה] [<Mo> גם] [<Cj> כי] .....	4,16e		D NmCl	----
[<PC> רוח] [<Cj> ו] .....	4,16f		D Ellp	----
[<Ob> רגליך] [<Pr> שמר] .....	4,17a		D 0imp.	2sgM
[<Co> אל בית האלהים] [<Pr> תלך] [<Re> כאשר] .....	4,17b		D 0RYqt	2sgM
[<Pr> קרוב] [<Cj> ו] .....	4,17c		D Winfa.	----
[<Pr> לשמע] .....	4,17d		D 0inf.	----
[<Ob> זבח] [<Co> הכסילים] [<Pr> מתת] .....	4,17e		D 0inf.	----
[<PC> יודעים] [<Ng> אינם] [<Cj> כי] .....	4,17f		D ptc.	-plM
[<Ob> רע] [<Pr> לעשות] .....	4,17g		D 0inf.	----
[<Co> על פיך] [<Pr> תבהל] [<Ng> אל] .....	5,01a		D 0NYqt	2sgM
[<Ng> אל] [<Su> לבך] [<Cj> ו] .....	5,01b		D WXNYqt	3sgM
[<Pr> ימהר] .....				
[<Ob> דבר] [<Pr> להוציא] .....	5,01c		D 0inf.	----
[<Co> לפני האלהים] .....				
[<PC> בשמים] [<Su> האלהים] [<Cj> כי] .....	5,01d		D NmCl	----
[<PC> על הארץ] [<Su> אתה] [<Cj> ו] .....	5,01e		D NmCl	----
[<Su> דבריך] [<Pr> יהיו] [<Cj> על כן] .....	5,01f		D 0CYqtX	3plM
[<PC> מעשים] .....				
[<Su> החלום] [<Pr> בא] [<Cj> כי] .....	5,02a		D 0CQtX	3sgM
[<Co> ברב ענין] .....				
[<Su> קול כסיל] [<Cj> ו] .....	5,02b		D NmCl	----
[<Co> ברב דברים] .....				

Clause Hierarchy	Reference	Text Clause		P/N/G
		Type	Type	
[<Ob> נדר ] [<Pr> תדר ] [<Re> כאשר ]	5,03a	D	0RYqt	2sgM
[<Co> לאלהים ]				
[<Pr> תאחר ] [<Ng> אל ]	5,03b	D	0NYqt	2sgM
[<PO> לשלמו ]	5,03c	D	0inf.	---
[<Su> חפץ ] [<Ng> אין ] [<Cj> כי ]	5,03d	D	NmCl	---
[<PC> בכסילים ]				
[<Pr> את אשר ] [<Re> תדר ]	5,03e	D	0RYqt	2sgM
[<Pr> שלם ]	5,03f	D	0infa.	---
[<PC> טוב ]	5,04a	D	NmCl	---
[<Pr> אשר ] [<Re> לא ] [<Ng> תדר ]	5,04b	D	0RNYqt	2sgM
[<Pr> מוש ] [<Re> תדור ]	5,04c	D	0RYqt	2sgM
[<Pr> תשלם ] [<Ng> לא ] [<Cj> ו ]	5,04d	D	WNYqt	2sgM
[<Ob> אל ] [<Ng> תתן ] [<Pr> את פיך ]	5,05a	D	0NYqt	2sgM
[<Ob> לחשיא ] [<Pr> את בשרך ]	5,05b	D	0inf.	---
[<Pr> ו ] [<Cj> אל ] [<Ng> תאמר ]	5,05c	D	WNYqt	2sgM
[<Co> לפני המלאך ]				
[<Su> כי ] [<Cj> שגנה ] [<PC> היא ]	5,05d	D	NmCl	---
[<Su> למה ] [<Qu> יקצף ] [<Pr> האלהים ]	5,05e	D	0ZYqtX	3sgM
[<Co> על קולך ]				
[<Pr> ו ] [<Cj> חבל ]	5,05f	D	WeQtl	3sgM
[<Ob> את מעשה ידיך ]				
[<PC> כי ] [<Cj> ברב חלמות והבלים ]	5,06a	D	NmCl	---
[<Pr> ו ] [<Cj> דברים ] [<Su> הרבה ]	5,06b	D	WXinfa.	---
[<Pr> כי ] [<Cj> את האלהים ] [<Ob> ירא ]	5,06c	D	0CZimp.	2sgM
[<Ob> אם ] [<Cj> עשך רש וגזל משפט ועדך ]	5,07a	D	0CZYqt	2sgM
[<Co> תראה ] [<Pr> במדינה ]				
[<Co> אל ] [<Ng> תתמה ] [<Pr> על החפץ ]	5,07b	D	0NYqt	2sgM
[<PC> כי ] [<Cj> גבה / מעל גבה ] [<Su> שמר ]	5,07c	D	ptc.	-sgM
[<Su> ו ] [<Cj> גבהים / עליהם ]	5,07d	D	Ellp	-plM
[<Fr> ו ] [<Cj> יתרון ארץ ]	5,08a	D	CPen	---
[<Su> בכל ] [<PC> היא ]	5,08b	D	NmCl	---
[<Pr> מלך ] [<Su> לשדה ] [<Co> נעבד ]	5,08c	D	0XZQt	3sgM
[<Ob> אהב ] [<PC> כסף ]	5,09a	D	ptc.	-sgM
[<Su> לא ] [<Ng> ישבע ] [<Pr> כסף ]	5,09b	D	0NYqtX	3sgM
[<Co> ו ] [<Cj> מי ] [<Qs> אהב ] [<PC> בהמון ]	5,09c	D	ptc.	-sgM
[<PC> לא ] [<Ng> תבואה ]	5,09d	D	Ellp	---
[<PC> גם ] [<Mo> זה ] [<Su> הבל ]	5,09e	D	NmCl	---
[<Su> ברבות ] [<Pr> השובה ]	5,10a	D	0infX	---
[<Su> רבו ] [<Pr> אוכליה ]	5,10b	D	0QtlX	3pl-
[<Su> ו ] [<Cj> מה ] [<Qo> כשרון / לבעליה ]	5,10c	D	NmCl	---
[<PC> כי אם ] [<Cj> ראית עיניו ]	5,10d	D	NmCl	---
[<Su> מתוקה ] [<PC> שנת העבר ]	5,11a	D	AjCl	-sgF
[<Ob> אם ] [<Cj> מעט ]	5,11b	D	Ellp	---
[<Pr> ואם ] [<Cj> הרבה ] [<Ob> יאכל ]	5,11c	D	WCZYqt	3sgM
[<Fr> ו ] [<Cj> השבע / לעשיר ]	5,11d	D	NmCl	---
[<Co> איננו ] [<Ng> מניח ] [<PC> לו ]	5,11e	D	ptc.	-sgM
[<Pr> לישון ]	5,11f	D	0inf.	---
[<Su> יש ] [<eX> רעה חולה ]	5,12a	D	NmCl	---
[<Lo> ראיתי ] [<Pr> תחת השמש ]	5,12b	D	0Qt	1sg-
[<PC> עשר ]	5,12c	D	CPen	---

Clause Hierarchy	Reference	Text	Clause		P/N/G
			Type	Type	
[<Co> לבעליו ] [<PC> שְׁמוֹר ]	5,12d	D	ptcP.	–sgM	
[<Aj> לרעתו ]					
[<Pr> אבר ] [<C> 1]	5,13a	D	WQtIX	3sgM	
[<Aj> העשר ההוא ] [<Su> בענין רע ]					
[<Ob> בן ] [<Pr> הוליד ] [<C> 1]	5,13b	D	WQtI	3sgM	
[<PC> בידו ] [<Ng> אין ] [<C> 1]	5,13c	D	NmCl	----	
[<Su> מאומה ]					
[<Pr> יצא ] [<Re> כאשר ]	5,14a	D	ORQtI	3sgM	
[<Co> מבטן אמו ]					
[<Pr> ערום ] [<Aj> ישוב ]	5,14b	D	OZYqt	3sgM	
[<Pr> ללכת ]	5,14c	D	0inf.	----	
[<Pr> כש ] [<Re> בא ]	5,14d	D	ORQtI	3sgM	
[<Ng> לא ] [<Ob> מאומה ] [<C> 1]	5,14e	D	WZNYqt	3sgM	
[<Aj> ישא ] [<Pr> בעמלו ]					
[<Co> ש ] [<Pr> ילך ] [<Re> נ ]	5,14f	D	ORYqt	3sgM	
[<PC> רעה חולה ] [<Su> זה ] [<Mo> גם ] [<C> 1]	5,15a	D	NmCl	----	
[<Aj> כל עמת ]	5,15b	D	CPen	----	
[<Pr> ש ] [<Re> בא ]	5,15c	D	ORQtI	3sgM	
[<Pr> כן ] [<Mo> ילך ]	5,15d	D	OZYqt	3sgM	
[<Su> <sp> לו ] [<C> 1] [ <Qo> מזה ] [ <Pr> יתרון ]	5,15e	D	NmCl	----	
[<Co> ש ] [<Re> יעמל ] [<Pr> לרוח ]	5,15f	D	ORYqt	3sgM	
[<Aj> גם ] [<Mo> כל ימיו ] [<Ti> בחשך ]	5,16a	D	OZYqt	3sgM	
[<Pr> יאכל ]					
[<Mo> כעס ] [<Pr> הרבה ] [<C> 1]	5,16b	D	WQtI	3sgM	
[<Aj> חלוי וקצף ] [<C> 1]	5,16c	D	Ellp	----	
[<lj> הנה ]	5,17a	D	Msyn	----	
[<Su> אשר ] [<Re> ראיתי ] [<Pr> אני ]	5,17b	D	ORQtIX	1sg-	
[<PC> טוב ]	5,17c	D	AjCl	–sg-	
[<PC> אשר ] [<Re> יפה ]	5,17d	D	AjCl	–sg-	
[<Pr> לאכול ]	5,17e	D	0inf.	----	
[<Pr> לשותות ] [<C> 1]	5,17f	D	Winfc.	----	
[<Ob> לראות ] [<Pr> טובה ] [<C> 1]	5,17g	D	Winfc.	----	
[<Co> בכל עמלו ]					
[<Lo> ש ] [<Re> יעמל ] [<Pr> תחת השמש ]	5,17h	D	ORYqt	3sgM	
[<Ti> מספר ימי חיי ]					
[<Co> אשר ] [<Re> נתן ] [<Pr> לו ]	5,17i	D	ORQtIX	3sgM	
[<Su> האלהים ]					
[<PC> חלקו ] [<Su> הוא ] [<C> 1]	5,17j	D	NmCl	----	
[<Pr> כל האדם ] [<Mo> גם ]	5,18a	D	CPen	----	
[<Su> אשר ] [<Re> נתן ] [<Co> לו ]	5,18b	D	ORQtIX	3sgM	
[<Ob> עשר ונכסים ]					
[<PO> השליטו ] [<C> 1]	5,18c	D	WQtI	3sgM	
[<Co> לאכל ] [<Pr> ממנו ]	5,18d	D	0inf.	----	
[<Ob> לשאת ] [<Pr> את חלקו ] [<C> 1]	5,18e	D	Winfc.	----	
[<Co> לשמח ] [<Pr> בעמלו ] [<C> 1]	5,18f	D	Winfc.	----	
[<Pr> זה ]	5,18g	D	CPen	----	
[<Su> מתת אלהים ] [<PC> היא ]	5,18h	D	NmCl	----	
[<Pr> כי ] [<Ng> הרבה ] [<Mo> יזכר ]	5,19a	D	OCNZYqt	3sgM	
[<Ob> את ימי חיי ]					
[<PC> מענה ] [<Su> כי ] [<C> 1]	5,19b	D	ptc.	–sgM	
[<Co> בשמחת לבו ]					
[<Su> רעה ] [<eX> יש ]	6,01a	D	NmCl	----	

Clause Hierarchy	Reference	Text	Clause	P/N/G
		Type	Type	
[<Lo> תחת השמש ]   [אשר <Re>] [ראיתי <Pr>]   תחת השמש <Lo>.....	6,01b	D	0RQtl	1sg-
[<Su> היא <PC>] [רבה <PC>] [1 <C>]  .....	6,01c	D	AjCl	-sgF
[<Aj> על האדם ]				
[<Fr> איש ]	6,02a	D	CPen	----
[<Co> לו ] [יתן <Pr>] [אשר <Re>]  .....	6,02b	D	0RYqtX	3sgM
[<Su> האלהים ]				
[<Ob> עשר ונכסים וכבוד ]				
[<PC> חסר ] [1 <C>] [1 <Ng>]  .....	6,02c	D	AjCl	-sg-
[<Co> לנפשו ] [מכל <Co>]  .....				
[<Pr> אשר <Re>] [יתאווה <Pr>]  .....	6,02d	D	0RYqt	3sgM
[<PO> ישרליטנו ] [1 <C>] [לא <Ng>]  .....	6,02e	D	WNYqtX	3sgM
[<Su> האלהים ]				
[<Co> ממנו <Pr>] [לאכל <Pr>]  .....	6,02f	D	0inf.	----
[<Su> כי <C>] [איש נכרי <Su>]  .....	6,02g	D	0CXYqt	3sgM
[<PO> יאכלנו <PO>]  .....				
[<PC> זה <Su>] [הבל <PC>]  .....	6,02h	D	NmCl	----
[<Su> 1 <C>] [חלי רע <PC>] [הוא <Su>]  .....	6,02i	D	NmCl	----
[<Ob> 1 <C>] [יוליד <Pr>] [איש <Su>] [מאה <Ob>]  .....	6,03a	D	0CYqtX	3sgM
[<Pr> 1 <C>] [שנים רבות <Ti>] [יחיה <Pr>]  .....	6,03b	D	WZYqt	3sgM
[<PC> 1 <C>] [רב <PC>]  .....	6,03c	D	NmCl	----
[<Su> ש <Re>] [יהיו <Pr>] [מישניו <Su>]  .....	6,03d	D	0RYqtX	3plM
[<Ng> 1 <C>] [נפשו <Su>] [לא <Ng>]  .....	6,03e	D	WXNYqt	3sgF
[<Co> תשבע <Pr>] [מן הטובה <Co>]  .....				
[<Su> 1 <C>] [גם <Mo>] [קבורה <Su>]  .....	6,03f	D	WZXNQt	3sgF
[<PC> לא <Ng>] [דיתה <Pr>] [לו <PC>]  .....				
[<Pr> אמרתי <Pr>]  .....	6,03g	D	0Qt	1sg-
[<Su> מוב <PC>] [ממנו <Co>] [הנפל <Su>]  .....	6,03h	DQ	AjCl	-sg-
[<Co> בהבל <C>] [כי <C>]  .....	6,04a	DQ	0CZQt	3sgM
[<Pr> בא <Pr>]  .....				
[<Co> 1 <C>] [בחשך <Co>]  .....	6,04b	DQ	WZYqt	3sgM
[<Pr> ילך <Pr>]  .....				
[<Co> 1 <C>] [בחשך <Co>]  .....	6,04c	DQ	WZXYqt	3sgM
[<Pr> שמו <Su>] [יכסה <Pr>]  .....				
[<Ob> שמש <Mo>] [גם <Ob>]  .....	6,05a	DQ	0ZNQt	3sgM
[<Pr> לא <Ng>] [ראה <Pr>]  .....				
[<Ng> 1 <C>] [לא <Ng>]  .....	6,05b	DQ	WNQt	3sgM
[<Pr> ידע <Pr>]  .....				
[<Aj> נחת <Su>] [לזה <Co>] [מזה <Aj>]  .....	6,05c	DQ	NmCl	----
[<Aj> ואלו <C>] [חיה <Pr>] [אלף שנים <Aj>]  .....	6,06a	D	WCQt	3sgM
[<Aj> פעמים <Aj>]  .....				
[<Ng> 1 <C>] [שובה <Ob>] [לא <Ng>]  .....	6,06b	D	WZNQt	3sgM
[<Pr> ראה <Pr>]  .....				
[<Co> ה <Qu>] [לא <Ng>] [אל מקום אחר <Co>]  .....	6,06c	D	ptc.	-sgM
[<PC> הכול <Su>] [הולך <PC>]  .....				
[<PC> כל עמל האדם <Su>] [לפיהו <PC>]  .....	6,07a	D	NmCl	----
[<Su> 1 <C>] [גם <Mo>] [הנפש <Su>]  .....	6,07b	D	WZXNYqt	3sgF
[<Pr> לא <Ng>] [תמלא <Pr>]  .....				
[<C> כי <C>] [מזה <Qu>] [יזתר <PC>]  .....	6,08a	D	NmCl	----
[<Aj> לחכם <Co>] [מן הכסיל <Aj>]  .....				
[<PC> מזה <Su>] [לעני <PC>]  .....	6,08b	D	Ellp	----
[<PC> יודע <PC>]  .....	6,08c	D	ptc.	-sgM

Clause Hierarchy	Reference	Text	Clause		P/N/G
			Type	Type	
[<Co> ] להלך ] נגד החיים	6,08d	D	0inf.	---	
[<Su> ] מראה עינים	6,09a	D	AjCl	-sg-	
[<Su> ] נפש ] מזהלך ]	6,09b	D	0inf	X---	
[<PC> ] הבל ] זה ] גם ]	6,09c	D	NmCl	---	
[<PC> ] רעות רוח ]	6,09d	D	Ellp	---	
[<Pr> ] מה ]	6,10a	D	CPen	---	
[<Pr> ] ש ] היה ]	6,10b	D	0RQtI	3sgM	
[<Su> ] נקרא ] נודע ] שמו ]	6,10c	D	ptc.	-sgM	
[<PC> ] נודע ]	6,10d	D	ptc.	-sgM	
[<PC> ] אשר ] הוא ]	6,10e	D	NmCl	---	
[<Pr> ] לא ] יוכל ]	6,10f	D	WNYqt	3sgM	
[<Pr> ] לדין ]	6,10g	D	0inf.	---	
[<PC> ] עם שח ] חקוף ]	6,10h	D	AjCl	-sg-	
[<Co> ] ממנו ]					
[<Su> ] כי ] יש ] דברים ]	6,11a	D	NmCl	---	
[<Mo> ] הרבה ]					
[<PC> ] מרבים ]	6,11b	D	ptc.	-plM	
[<Ob> ] הבל ]					
[<Su> ] מזה ] יתר ]	6,11c	D	NmCl	---	
[<Co> ] לאדם ]					
[<Pr> ] כי ] מי ] יודע ]	6,12a	D	ptc.	-sgM	
[<Co> ] מזה ] טוב ] לאדם ]	6,12b	D	AjCl	-sg-	
[<Ti> ] מספרימיחיהבלו ]					
[<Aj> ] כצל ] יעשם ]	6,12c	D	WYqt	3sgM	
[<Pr> ] אשר ] מי ] יגיד ]	6,12d	D	0RXYqt	3sgM	
[<Co> ] לאדם ]					
[<PC> ] מזה ] יהיה ] אחרי ]	6,12e	D	0XYqt	3sgM	
[<Lo> ] תחת השמש ]					
[<Aj> ] טוב ] שם ] משמן טוב ]	7,01a	D	AjCl	-sg-	
[<Aj> ] ו ] יום ] המות ] מיום ]	7,01b	D	Ellp	---	
[<Ps> ] הולדו ]	7,01c	D	0inf.	---	
[<PC> ] טוב ]	7,02a	D	AjCl	-sg-	
[<Co> ] וללכת ] אל בית אבל ]	7,02b	D	0inf.	---	
[<Co> ] מלכת ] אל בית משתה ]	7,02c	D	0inf.	---	
[<Su> ] באשר ] הוא ]	7,02d	D	NmCl	---	
[<PC> ] סוף כל האדם ]					
[<Pr> ] ו ] החי ] יתן ]	7,02e	D	WXYqt	3sgM	
[<Co> ] אל לבו ]					
[<Aj> ] טוב ] כעס ] משחק ]	7,03a	D	AjCl	-sg-	
[<Co> ] כי ] ברע פנים ]	7,03b	D	0CZYqtX	3sgM	
[<Su> ] ייטב ] לב ]					
[<Su> ] לב חכמים ]	7,04a	D	NmCl	---	
[<PC> ] בבית אבל ]					
[<Su> ] לב כסילים ]	7,04b	D	NmCl	---	
[<PC> ] בבית שמחה ]					
[<PC> ] טוב ]	7,05a	D	AjCl	-sg-	
[<Pr> ] לשמע ]	7,05b	D	0inf.	---	
[<Ob> ] נערת חכם ]					
[<Aj> ] מאיש ]	7,05c	D	NmCl	---	
[<PC> ] שמע ]	7,05d	D	ptc.	-sgM	
[<Ob> ] שיר כסילים ]					
[<Cj> ] כי ]	7,06a	D	Defc	---	

Clause Hierarchy		Reference	Text	Clause Type	P/N/G
[<sp>] תחת הסיר /		7,06b		D NmCl	----
[<Mo>] כן		7,06c		D NmCl	----
[<Su>] שחק הכסיל					
[<Su>] [1<Cj>] [1<Mo>] זה נם		7,06d		D NmCl	----
[<PC>] הבל					
[<Su>] [1<Cj>] העשק		7,07a		D 0CXYqt 3sgM	
[<Ob>] [1<Pr>] יהולל					
[<Pr>] [1<Cj>] יאבד		7,07b		D WYqtX 3sgM	
[<Su>] [1<Ob>] את לב					
[<Su>] [1<PC>] טוב		7,08a		D AjCl -sg-	
[<Aj>] מראשיתו					
[<Su>] [1<PC>] טוב		7,08b		D AjCl -sg-	
[<Aj>] מנבה רוח					
[<Aj>] [1<Pr>] [1<Ng>] אל		7,09a		D 0NYqt 2sgM	
[<Pr>] [1<Cj>] לכעוס		7,09b		D 0infcl -sg-	
[<Su>] [1<Cj>] כי		7,09c		D 0CXZYqt 3sgM	
[<Pr>] [1<Co>] בחיק כסילים					
[<Pr>] [1<Ng>] אל		7,10a		D 0NYqt 2sgM	
[<Pr>] [1<Qs>] מזה		7,10b		DQ 0XQtl 3sgM	
[<Su>] [1<Re>] ש הימים הראשנים		7,10c		DQ 0RXQtl 3pl-	
[<Pr>] [1<P>] טובים					
[<Aj>] מאלה					
[<Aj>] [1<Ng>] לא		7,10d		D 0CNZQtl 2sgM	
[<Co>] [1<Pr>] שאלת					
[<Su>] [1<PC>] טובה		7,11a		D AjCl -sgF	
[<Aj>] עם נחלה					
[<Su>] [1<Cj>] יתר		7,11b		D Ellp	----
[<PC>] לראי השמש					
[<PC>] [1<Cj>] בצל		7,12a		D NmCl	----
[<Su>] החכמה					
[<Su>] [1<PC>] [1<Cj>] בצל		7,12b		D NmCl	----
[<PC>] [1<Cj>] [1<Ti>] רעה		7,12c		D Defc	----
[<Su>] החכמה					
[<Ob>] [1<Pr>] תחיה		7,12d		D 0Yqt 3sgF	
[<Ob>] [1<Pr>] את מעשה האלהים		7,13a		D 0imp. 2sgM	
[<Pr>] [1<Cj>] [1<Qs>] מי		7,13b		D 0CXYqt 3sgM	
[<Pr>] לחקן		7,13c		D 0infcl -sg-	
[<PO>] [1<Re>] את אשר		7,13d		D 0RQtl 3sgM	
[<PC>] [1<Ti>] [1<Pr>] ביום טובה		7,14a		D 0Zimp. 2sgM	
[<Pr>] [1<Ti>] [1<Cj>] [1<Mo>] את זה		7,14b		D WZimp. 2sgM	
[<Co>] [1<Mo>] [1<Cj>] [1<Ob>] [1<Pr>] לעמות זה		7,14c		D 0ZQtlX 3sgM	
[<Aj>] [1<Pr>] [1<Su>] עשה האלהים					
[<Pr>] [1<Re>] [1<Ng>] לא		7,14d		D 0RNYqtX 3sgM	
[<Co>] [1<Su>] האדם					
[<Ob>] מאומה					
[<Ti>] [1<Ob>] את הכל		7,15a		D 0ZQtl 1sg-	
[<Su>] [1<Cj>] [1<X>] יש		7,15b		D AjCl -sg-	
[<Aj>] [1<PC>] [1<Cj>] אבד		7,15c		D ptc. -sgM	
[<Su>] [1<Cj>] [1<X>] [1<Cj>] רשע		7,15d		D AjCl -sg-	
[<Aj>] [1<PC>] [1<Cj>] מאריך		7,15e		D ptc. -sgM	
[<Mo>] [1<PC>] [1<Pr>] [1<Ng>] אל		7,16a		D 0NYqt 2sgM	

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
			Type	Type
[<Pr>] אל [<Ng>] תתחכם	7,16b	D	WNYqt	2sgM
[<Aj>] יותר				
[<Pr>] למה [<Qu>] תשומם	7,16c	D	OZYqt	2sgM
[<Mo>] הרבה [<Pr>] תרשע	7,17a	D	ONYqt	2sgM
[<Pr>] תהי	7,17b	D	WNYqt	2sgM
[<PC>] סכל				
[<Pr>] תמות	7,17c	D	OZYqt	2sgM
[<Su>] עתך	7,17d	D	NmCl	----
[<PC>] טוב	7,18a	D	NmCl	----
[<Co>] בזה	7,18b	D	ORYqt	2sgM
[<Co>] מזה	7,18c	D	WZNYqt	2sgM
[<Ob>] את ידך				
[<Pr>] כי ירא אלהים	7,18d	D	OCXYqt	3sgM
[<Co>] את כלם				
[<Co>] לחכם	7,19a	D	0XYqt	3sgF
[<Aj>] מעשרה שלימים				
[<PC>] אשר	7,19b	D	0RQtI	3pl-
[<Ng>] אין	7,20a	D	NmCl	----
[<Lo>] בארץ	7,20b	D	AjCl	-sg-
[<Ob>] טוב	7,20c	D	ORYqt	3sgM
[<Pr>] לא	7,20d	D	WNYqt	3sgM
[<Co>] לכל הדברים	7,21a	D	Defc	----
[<Pr>] אשר ידברו	7,21b	D	ORYqt	3plM
[<Ob>] לבך	7,21c	D	ONYqt	2sgM
[<Pr>] אשר לא	7,21d	D	ORNYqt	2sgM
[<Ob>] את עבדך				
[<PO>] מקללך	7,21e	D	ptc.	-sgM
[<Aj>] כי	7,22a	D	0CZQtIX	3sgM
[<Su>] ידע				
[<Su>] את	7,22b	D	0RZXQtI	2sgM
[<Ob>] קללת				
[<Aj>] כל זה	7,23a	D	0ZQtI	1sg-
[<Pr>] אמרתי	7,23b	D	0QtI	1sg-
[<Pr>] אחכמה	7,23c	DQ	0Yqt	1sg-
[<Co>] ממני	7,23d	D	AjCl	-sgF
[<Pr>] רחוק	7,24a	D	AjCl	-sg-
[<Qs>] מה	7,24b	D	NmCl	----
[<Pr>] ש	7,24c	D	0RQtI	3sgM
[<Fr>] עמק / עמק	7,24d	D	AjCl	-sg-
[<PO>] מי	7,24e	D	0XYqt	3sgM

5.2.3 *Qohelet 7,25 – 10,15*

## 5.2.3.1 Qoh. 7,25-10,15 – Discourse Structure

**7,25 Introduction of new phase of the Investigation:**

סבותי אני ולבי לדעת ולתור ובקש ...

(‘I, that is, my heart, turned to know and to explore and to seek ...’)

Introduction of participants: לבי, אני, חכמה, רשע, חשבון, סכלות/כסל, and הוללות

7,26-29 Initial Summary of Investigation – חשבון no  
Found few are wise and mankind seeks own schemes  
Participants added: אדם, קהלת

8,01-08 Teaching on Wisdom  
Wisdom is beneficial but limited  
Participants: אדם and חכמה

**8,09 Continuation of the Investigation: General Observation –**

את כל זה ראיתי ונתון את לבי לכל מעשה...

(‘All this I saw and I paid attention to all the work ...’)

A time when mankind does evil to one another

New participants added: רע and עת

8,10-14 Observation: Specific example  
Observation: (8,10) ובכן ראיתי...  
(‘And then I saw ...’)  
רשעים - Wicked treated well  
Comment on evil deeds (8,11a-12b) –  
רע and אדם  
Contrasting Comment regarding the  
results of deeds (8,12c-13) –  
טוב, רשע, חטא, רע, אני  
Observation resumed and expanded (8,14)  
צדיקים and רשעים

**8,15-17 Conclusions:**

#1 Enjoyment in basic activities of life (8,15) –

שמחה, אדם

#2 Mankind cannot understand God’s actions on  
earth (8,16-17) –

אדם and חכמה



9,01-06 Assertion regarding the connection between deeds and results –

כי את כל זה נתתי אל לבי ולחור את כל זה...  
(‘All this I have indeed evaluated and I have examined all this ...’)

Even the righteous and the wise are under the control of God

Participants: אדם, צדיקים, חכמים, and רשע

9,07-10 Persuasion:

Enjoy the basic activities of life

### 9,11-12 Continuation of the Investigation: General Observations

– שבתיו וראה... (‘And again I saw ...’)

Mankind’s character and/or conduct unable to guarantee positive results

Because:

‘time and chance happen to all’ and

‘man does not know his time’

Participants: אדם and עת

### 9,13-10,15 Observations: Two specific examples

#1 ‘a small city’ (9,13-15) – חכמה

Comment on example #1 (9,16-10,04)

כסיל/סכלות, חכמה

#2 reversal of positions (10,05-11)

חכמה, סכל, רעה

Comment on example #2 (10,12-15)

אדם, הוללות, סכלות, כסיל, חכם

## 5.2.3.2 Qoh. 7,25-10,15 – Clause Hierarchy

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Su> אני ולבי ] [ <Pr> סבותי ]	7,25a	.....	D 0QtIX	1sg-
[ <Pr> לדעת ]	7,25b		D 0infc.	----
[ <Pr> לתור ] [ <C> ו ]	7,25c		D Winfc.	----
[ <Ob> חכמה וחשבון ] [ <Pr> בקש ] [ <C> ו ]	7,25d		D Winfc.	----
[ <Pr> לדעת ] [ <C> ו ]	7,25e		D Winfc.	----
[ <PC> כסל ] [ <Su> רשע ]	7,25f		D NmCl	----
[ <PC> הוללות ] [ <Su> הסכלות ] [ <C> ו ]	7,25g		D NmCl	----
[ <Su> מוצא ] [ <PC> אני ] [ <C> ו ]	7,26a		D ptc.	-sgM
[ <Aj> ממות ] [ <PC> מר ]	7,26b		D AjCl	-sg-
[ <Ob> האשה ]	7,26c		D Ellp	----
[ <Fr> אשר ] [ <Re> היא ]	7,26d		D NmCl	----
[ <Su> לבה ] [ <PC> מצודים וחרמים ]	7,26e		D NmCl	----
[ <Su> אסורים ] [ <PC> ידיה ]	7,26f		D NmCl	----
[ טוב / לפני האלהים ] [ <Su> ימלט ] [ <Pr> ממנה ] [ <Co> ]	7,26g		D 0XYqt	3sgM
[ <C> ו ] [ <Su> חושא ] [ <Pr> ילכד ] [ <Co> בה ]	7,26h		D WXYqt	3sgM
[ <Pr> ראה ]	7,27a		D 0imp.	2sgM
[ <Pr> מנצאתי ] [ <Ob> זה ]	7,27b		D 0ZQt	1sg-
[ <Su> קהלת ] [ <Pr> אמרה ]	7,27c		D 0QtIX	3sgF
[ <Aj> אחת / אחת ] [ <sp> ]	7,27d		D Ellp	----
[ <Ob> למנצא ] [ <Pr> חשבון ]	7,27e		D 0infc.	----
[ <Su> נפשי ] [ <Pr> בקשה ] [ <Mo> עור ] [ <Re> אשר ]	7,28a		D 0RZQtIX	sgF
[ <Pr> מנצאתי ] [ <Ng> לא ] [ <C> ו ]	7,28b		D WNQt	1sg-
[ <Pr> מנצאתי ] [ <Ob> מאלף ]	7,28c		D 0ZQt	1sg-
[ <Pr> מנצאתי ] [ <Ng> לא ] [ <Ob> בכל אלה ] [ <Ob> אשה / בכל אלה ] [ <C> ו ]	7,28d		D WZNQt	1sg-
[ <Pr> לבר ] [ <Mo> ראה ]	7,29a		D 0Zimp.	2sgM
[ <Pr> מנצאתי ] [ <Ob> זה ]	7,29b		D 0ZQt	1sg-
[ <Su> עשה ] [ <Pr> אשר ] [ <Re> האלהים ]	7,29c		D 0RQtIX	3sgM
[ <Ob> את האדם ] [ <Ob> ישר ]				
[ <Ob> חשבנות רבים ] [ <Pr> בקשו ] [ <Su> המה ] [ <C> ו ]	7,29d		D WXQt	3pl-
[ <PC> כהחכם ] [ <Qs> מי ]	8,01a		D NmCl	----
[ <Ob> פשר דבר ] [ <PC> מי ] [ <Qs> מי ] [ <C> ו ]	8,01b		D ptc.	-sgM
[ <Ob> חכמת אדם ] [ <Su> תאיר ] [ <Pr> פניו ]	8,01c		D XYqt	3sgF
[ <Pr> ישנא ] [ <Su> עז פניו ] [ <C> ו ]	8,01d		D WXYqt	3sgM
[ <Su> אני ]	8,02a		D NmCl	----
[ <Pr> שמור ] [ <Ob> פי מלך ]	8,02b		D 0Zimp.	2sgM
[ <Aj> על דברת שבועת אלהים ] [ <C> ו ]	8,02c		D Defc	----
[ <Pr> תבהל ] [ <Ng> אל ]	8,03a		D 0NYqt	2sgM
[ <Pr> תלך ] [ <Co> מפניו ]	8,03b		D 0ZYqt	2sgM
[ <Co> רע ] [ <Pr> תעמד ] [ <Ng> אל ]	8,03c		D 0NYqt	2sgM
[ <Ob> כל ] [ <C> כי ]	8,03d		D Defc	----
[ <Pr> יחפץ ] [ <Re> אשר ]	8,03e		D 0RYqt	3sgM
[ <Pr> יעשה ]	8,03f		D 0Yqt	3sgM
[ <Su> שלטון ] [ <PC> מלך ] [ <Re> באשר ] [ <C> ו ]	8,04a		D NmCl	----
[ <Co> לו ] [ <Pr> יאמר ] [ <Qs> מי ] [ <C> ו ]	8,04b		D WXYqt	3sgM
[ <Pr> תעשה ] [ <Qo> מזה ]	8,04c		DQ 0ZYqt	2sgM
[ <Ob> רע ] [ <Pr> ידע ] [ <Ng> לא ] [ <Su> שומר מצוה ]	8,05a		D 0XNYqt	3sgM

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Su> לב חכם ] [ <Pr> ידע ] [ <Ob> עת ומשפט ] [ <Cj> 1 ] .....	8,05b		D WZYqt	3sgM
[<Su> עת ומשפט ] [ <eX> יש ] [ <PC> לכל חפץ ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,06a		D NmCl	----
[<Co> עליו ] [ <PC> רבה ] [ <Su> רעת האדם ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,06b		D AjCl	-sgF
[<PC> ידע ] [ <Ng> איננו ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,07a		D ptc.	-sgM
[<Qs> מזה ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,07b		D NmCl	----
[<Pr> יהיה ] [ <Re> ש ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,07c		D 0RYqt	3sgM
[<Cj> 1 ] [ <Cj> כי ] .....	8,07d		D Defc	----
[<Pr> יהיה ] [ <Re> כאשר ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,07e		D 0RYqt	3sgM
[<Co> לו ] [ <Pr> יניד ] [ <Qs> מי ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,07f		D 0XYqt	3sgM
[<Su> אדם ] [ <Ng> אין ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,08a		D NmCl	----
[<Co> ברוח ] [ <PC> שליט ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,08b		D AjCl	-sg-
[<Ob> הרוח ] [ <Pr> לכלוא ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,08c		D 0inf.	----
[<PC> המות ] [ <Su> שלטון ] [ <Ng> אין ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,08d		D NmCl	----
[<PC> במלחמה ] [ <Su> משלחת ] [ <Ng> אין ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,08e		D NmCl	----
[<Su> רשע ] [ <Pr> ימלט ] [ <Ng> לא ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,08f		D WNYqtX	3sgM
[<Ob> בעליו ] [ <Pr> ראייתי ] [ <Ob> כל זה ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,09a		D 0ZQtI	1sg-
[<Co> מעשה ] [ <Ob> את לבי ] [ <Pr> נתון ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,09b		D Winfa.	----
[<Lo> תחת השמש ] [ <Pr> נעשה ] [ <Re> אשר ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,09c		D 0RQtI	3sgM
[<Su> עת ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,09d		D NmCl	----
[<Co> באדם ] [ <Su> האדם ] [ <Pr> שלט ] [ <Re> אשר ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,09e		D 0RQtIX	3sgM
[<Co> לו ] [ <PC> לרע ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,09f		D NmCl	----
[<Pr> ראייתי ] [ <Mo> בכך ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10a		D WZQtI	1sg-
[<PC> קברים ] [ <Su> רשעים ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10b		D ptcP.	-plM
[<Pr> באו ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10c		D WQtI	3pl-
[<Co> ממקום קדוש ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10d		D WZYqt	3plM
[<Pr> יהלכו ] [ <Lo> בעיר ] [ <Pr> ישחכחו ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10e		D WYqt	3plM
[<Pr> עשו ] [ <PC> כן ] [ <Re> אשר ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10f		D 0RZQtI	3pl-
[<PC> הבל ] [ <Su> זה ] [ <Mo> גם ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,10g		D NmCl	----
[<Ng> אין ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,11a		D NmCl	----
[<Su> מנעשה הרעה ] [ <Pr> נעשה ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,11b		D 0QtIX	3sgM
[<Mo> מהרה ] [ <Pr> מלא ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,11c		D 0CQtIX	3sgM
[<Co> בהם ] [ <Su> בני האדם ] [ <Ob> רע ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,11d		D 0inf.	----
[<PC> עשה ] [ <Su> חטא ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,12a		D ptc.	-sgM
[<Aj> מאת ] [ <Ob> רע ] [ <Co> לו ] [ <PC> מאריך ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,12b		D ptc.	-sgM
[<Su> אני ] [ <PC> יודע ] [ <Mo> גם ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,12c		D ptc.	-sgM
[<Su> טוב ] [ <Re> אשר ] [ <Pr> יהיה ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,12d		D 0RYqtX	3sgM
[<PC> ליראי האלהים ] [ <Co> מלפניו ] [ <Pr> ייראו ] [ <Re> אשר ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,12e		D 0RYqt	3plM
[<Pr> יהיה ] [ <Ng> לא ] [ <Su> טוב ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,13a		D WXNYqt	3sgM
[<PC> לרשע ] [ <Pr> יאריך ] [ <Ng> לא ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,13b		D WNYqt	3sgM
[<Ob> כצל ] [ <Re> אשר ] [ <Ng> איננו ] [ <PC> ירא ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,13c		D AjCl	-sg-
[<Co> מלפני אלהים ] [ <eX> יש ] [ <Cj> 1 ] [ <Cj> כי ] .....	8,14a		D NmCl	----

Clause Hierarchy	Reference	Text	Clause	P/N/G
		Type	Type	
[<Lo>] על הארץ ] [ <Pr> ] נעשה ] [ <Re> ] אשר ] [ <Lo>] ..... 8,14b	D	0RQtl	3sgM	
[<Su>] צדיקים ] [ <eX> ] יש ] [ <Re> ] אשר ] [ <Su>] ..... 8,14c	D	AjCl	-plM	
[<Co>] אלהם ] [ <PC> ] מניע ] [ <Re> ] אשר ] [ <Co>] ..... 8,14d	D	ptc.	-sgM	
[<Aj>] כמעשה הרשעים ] [ <Su>] רשעים ] [ <eX> ] יש ] [ <Cj> ] ו ] [ <Su>] ..... 8,14e	D	AjCl	-plM	
[<Co>] אלהם ] [ <PC> ] מניע ] [ <Re> ] ש ] [ <Co>] ..... 8,14f	D	ptc.	-sgM	
[<Aj>] כמעשה הצדיקים ] [ <Pr>] אמרתי ] [ <Pr>] ..... 8,14g	D	0Qtl	1sg-	
[<PC>] הבל ] [ <Su>] זה ] [ <Mo>] גם ] [ <Re> ] ש ] [ <PC>] ..... 8,14h	D	NmCl	----	
[<Ob>] שבתתי ] [ <Pr>] אני ] [ <Su>] את השמחה ] [ <Cj> ] ו ] [ <Ob>] ..... 8,15a	D	WQtlX	1sg-	
[<PC>] לאדם ] [ <Su>] טוב ] [ <Ng>] אין ] [ <Re> ] אשר ] [ <PC>] ..... 8,15b	D	AjCl	-sg-	
[<Lo>] תחת השמש ] [ <Pr>] כי אם ] [ <Cj> ] לאכול ] [ <Pr>] ..... 8,15c	D	0Cinf.	----	
[<Pr>] לשתות ] [ <Cj> ] ו ] [ <Pr>] ..... 8,15d	D	Winfc.	----	
[<Pr>] לשמוח ] [ <Cj> ] ו ] [ <Pr>] ..... 8,15e	D	Winfc.	----	
[<Ti>] חיי ] [ <Co>] בעמלו ] [ <PO>] ילוני ] [ <Su>] הוא ] [ <Cj> ] ו ] [ <Ti>] ..... 8,15f	D	WXYqt	3sgM	
[<Su>] האלהים ] [ <Co>] לו ] [ <Pr>] נתן ] [ <Re> ] אשר ] [ <Su>] ..... 8,15g	D	0RQtlX	3sgM	
[<Lo>] תחת השמש ] [ <Ob>] כאשר ] [ <Re> ] נתתי ] [ <Pr>] את לבי ] [ <Ob>] ..... 8,16a	D	0RQtl	1sg-	
[<Ob>] לדעת ] [ <Pr>] חכמה ] [ <Ob>] ..... 8,16b	D	0inf.	----	
[<Ob>] לראות ] [ <Pr>] את הענין ] [ <Ob>] ..... 8,16c	D	Winfc.	----	
[<Lo>] על הארץ ] [ <Pr>] נעשה ] [ <Re> ] אשר ] [ <Lo>] ..... 8,16d	D	0RQtl	3sgM	
[<Ti>] ביום ובלילה ] [ <Mo>] גם ] [ <Cj> ] כי ] [ <Ti>] ..... 8,16e	D	ptc.	-sgM	
[<PC>] ראה ] [ <Ob>] בעיניו ] [ <Ob>] איננו ] [ <Ns>] ראה ] [ <PC>] ..... 8,17a	D	WQtl	1sg-	
[<Ob>] את כל מעשה האלהים ] [ <Pr>] כי ] [ <Cj> ] לא ] [ <Ng>] יוכל ] [ <Pr>] האדם ] [ <Su>] ..... 8,17b	D	0CNYqtX	3sgM	
[<Ob>] למצוא ] [ <Pr>] את המעשה ] [ <Ob>] ..... 8,17c	D	0inf.	----	
[<Lo>] תחת השמש ] [ <Pr>] נעשה ] [ <Re> ] אשר ] [ <Lo>] ..... 8,17d	D	0RQtl	3sgM	
[<Su>] האדם ] [ <Pr>] בשל ] [ <Re> ] אשר ] [ <Su>] ..... 8,17e	D	0RYqtX	3sgM	
[<Pr>] לבקש ] [ <Pr>] ..... 8,17f	D	0inf.	----	
[<Pr>] לא ] [ <Ng>] ימצא ] [ <Pr>] ..... 8,17g	D	WNYqt	3sgM	
[<Su>] החכם ] [ <Pr>] לא ] [ <Ng>] יוכל ] [ <Pr>] ..... 8,17h	D	WCYqtX	3sgM	
[<Pr>] לדעת ] [ <Pr>] ..... 8,17i	D	0inf.	----	
[<Pr>] לא ] [ <Ng>] יוכל ] [ <Pr>] ..... 8,17j	D	0NYqt	3sgM	
[<Pr>] למצא ] [ <Pr>] ..... 8,17k	D	0inf.	----	
[<Co>] אל לבי ] [ <Pr>] נתתי ] [ <Ob>] את כל זה ] [ <Cj> ] כי ] [ <Co>] ..... 9,01a	D	0CZQtl	1sg-	
[<Ob>] את כל זה ] [ <Pr>] לבור ] [ <Cj> ] ו ] [ <Ob>] ..... 9,01b	D	Winfc.	----	
[<Su>] אשר ] [ <Re> ] הצדיקים והחכמים ועבדיהם ] [ <Su>] ..... 9,01c	D	AjCl	-plM	
[<PC>] ביר האלהים ] [ <Pr>] גם אהבה גם שנאה ] [ <Pr>] ..... 9,01d	D	NmCl	----	
[<Ob>] הכל ] [ <Su>] האדם ] [ <PC>] יודע ] [ <Ng>] אין ] [ <Ob>] ..... 9,01e	D	ptc.	-sgM	
[<Ti>] לפניהם ] [ <Su>] הכל ] [ <Su>] ..... 9,02a	D	NmCl	----	
[<PC>] לכל ] [ <Re> ] כאשר ] [ <PC>] ..... 9,02b	D	NmCl	----	
[<PC>] אחד ] [ <Su>] לצדיק ולרשע ] [ <PC>] ..... 9,02c	D	NmCl	----	
[<PC>] לטוב ולטהור ולטמא ] [ <Pr>] ל ] [ <Re> ] זבח ] [ <PC>] ..... 9,02d	D	Ellp	-sgM	
[<PC>] זבח ] [ <Ng>] איננו ] [ <Re> ] אשר ] [ <Cj> ] ו ] [ <PC>] ..... 9,02e	D	NmCl	----	
[<PC>] כטוב ] [ <Su>] כחטא ] [ <PC>] ..... 9,02f	D	NmCl	----	
[<Pr>] נשבע ] [ <Re> ] ה ] [ <Pr>] ..... 9,02g	D	ptc.	-sgM	
[<PC>] ירא ] [ <Ob>] כטוב ] [ <Re> ] כאשר ] [ <PC>] ..... 9,02h	D	AjCl	-sg-	

Clause Hierarchy	Reference	Text Type	Clause Type	P/N/G
[<Aj> בכל ] [ <PC> רע ] [ <Su> זה ]	9,03a	D	AjCl	-sg-
[<Lo> תחת השמש ] [ <Pr> נעשה ] [ <Re> אשר ]	9,03b	D	ORQtI	3sgM
[<PC> לכל ] [ <Su> אחר ] [ <Cj> כי ]	9,03c	D	NmCl	----
[<Su> לב בני האדם ] [ <Mo> גם ] [ <Cj> ו ]	9,03d	D	AjCl	-sg-
[<Ob> מלא ] [ <PC> רע ]				
[<Aj> בחייהם ] [ <PC> בלבבם ] [ <Su> הוללות ] [ <Cj> ו ]	9,03e	D	NmCl	----
[<PC> אל המתים ] [ <Aj> אחרייו ] [ <Cj> ו ]	9,03f	D	NmCl	----
[<Fr> כי ] [ <Cj> מי ]	9,04a	D	Defc	----
[<Co> אל כל החיים ] [ <Pr> יבחר ] [ <Re> אשר ]	9,04b	D	ORYqt	3sgM
[<Su> יש ] [ <eX> בשחון ]	9,04c	D	NmCl	----
[<Fr> כי ] [ <Cj> לכלב חי ]	9,04d	D	CPen	----
[<PC><sp> המת ] [ <Su> הוא / טוב / מן הארץ ] [ <Cj> ו ]	9,04e	D	AjCl	-sg-
[<Pr> כי ] [ <Su> החיים ] [ <Cj> ו ]	9,05a	D	ptc.	-plM
[<Pr> ש ] [ <Re> ימותו ]	9,05b	D	ORYqt	3plM
[<Fr> ו ] [ <Cj> המתים ]	9,05c	D	CPen	----
[<Ob> מאומה ] [ <Pr> יודעים ] [ <Ng> אינם ]	9,05d	D	ptc.	-plM
[<Mo> עוד ] [ <Ng> אין ] [ <Cj> ו ]	9,05e	D	NmCl	----
[<Su> להם ] [ <PC> שבר ]				
[<Su> כי ] [ <Cj> נשכח ] [ <Pr> זכרם ]	9,05f	D	OCQtX	3sgM
[<Su> נם ] [ <Mo> אהבתם ]	9,06a	D	OZXQtI	3sgF
[<Su> נם ] [ <Mo> שנאתם ]				
[<Su> נם ] [ <Mo> קנאתם ]				
[<Pr> כבוד ] [ <Mo> אברהם ]				
[<PC> להם ] [ <Ng> אין ] [ <Su> חלק ] [ <Cj> ו ]	9,06b	D	NmCl	----
[<Su><sp> בכל ] [ <Mo> לעולם ]				
[<Lo> תחת השמש ] [ <Pr> נעשה ] [ <Re> אשר ]	9,06c	D	ORQtI	3sgM
[<Pr> לך ]	9,07a	D	0imp.	2sgM
[<Ob> לחמך ] [ <Aj> בשמחה ] [ <Pr> אכל ]	9,07b	D	0imp.	2sgM
[<Ob> יינדך ] [ <Aj> טוב ] [ <Pr> שתה ] [ <Cj> ו ]	9,07c	D	Wimp.	2sgM
[<Su> כי ] [ <Cj> כבוד ] [ <Mo> רצה ] [ <Pr> האלהים ]	9,07d	D	OCZQtX	3sgM
[<Ob> את מעשיך ]				
[<PC> בכל עת ] [ <Ti> יהיו ] [ <Pr> בגדיך ] [ <Su> לבנים ]	9,08a	D	OZYqtX	3plM
[<Pr> שמן ] [ <Cj> שמו ] [ <Su> על ראשך ] [ <Co> אל ] [ <Ng> יחסר ]	9,08b	D	WXZNYqt	3sgM
[<Aj> ראה ] [ <Pr> חיים ] [ <Ob> עם אשה ]	9,09a	D	0imp.	2sgM
[<Pr> אהבת ] [ <Re> אשר ] [ <Ob> אהבת ]	9,09b	D	ORQtI	2sgM
[<Ti> כל ימי חיי הבלך ]	9,09c	D	Defc	----
[<Lo> תחת השמש ] [ <Co> לך ] [ <Pr> נתן ] [ <Re> אשר ]	9,09d	D	ORQtI	3sgM
[<Ti> כל ימי הבלך ]	9,09e	D	Defc	----
[<Aj> כי ] [ <Cj> הוא ] [ <Su> חלקך ] [ <PC> בחיים ובעמלך ]	9,09f	D	NmCl	----
[<Lo> תחת השמש ] [ <PC> עמל ] [ <Su> אתה ] [ <Re> אשר ]	9,09g	D	AjCl	-sg-
[<Ob> כל ]	9,10a	D	NmCl	----
[<Su> אשר ] [ <Re> תמצא ] [ <Pr> ירך ]	9,10b	D	ORYqtX	3sgF
[<Aj> לעשות ] [ <Pr> בכרך ]	9,10c	D	0inf.	----
[<Pr> עשה ]	9,10d	D	0imp.	2sgM
[<Su> כי ] [ <Cj> אין ] [ <Ng> מעשה וחשבון ודעת וחכמה ]	9,10e	D	NmCl	----
[<PC> בשאל ]				
[<Mo> שמה ] [ <PC> הלך ] [ <Su> אתה ] [ <Re> אשר ]	9,10f	D	ptc.	-sgM
[<Pr> שבתי ]	9,11a	D	0QtI	1sg-
[<Lo> תחת השמש ] [ <Pr> ראה ] [ <Cj> ו ]	9,11b	D	Winfa.	----
[<Su> כי ] [ <Cj> לא ] [ <Ng> לקלים ] [ <PC> המרוץ ]	9,11c	D	NmCl	----
[<Su> כי ] [ <Cj> לא ] [ <Ng> לנבורים ] [ <PC> המלחמה ]	9,11d	D	NmCl	----

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<PC> ] לחכמים ] לא [<Ng> ] ] גם [<Mo> ] ] 1 [<Cj> ] ]	9,11e		D NmCl	----
[<Su> ] לחם ]				
[<PC> ] לנבנים ] לא [<Ng> ] ] גם [<Mo> ] ] 1 [<Cj> ] ]	9,11f		D NmCl	----
[<Su> ] עשר ]				
[<PC> ] לירעים ] לא [<Ng> ] ] גם [<Mo> ] ] 1 [<Cj> ] ]	9,11g		D NmCl	----
[<Su> ] חן ]				
[<Ob> ] את כלם ]	9,11h		D 0CXYqt	3sgM
[<Su> ] את עתו ]	9,12a		D 0CZNYqtX	3sgM
[<Fr> ] כדנים ]	9,12b		D CPen	----
[<Co> ] רעה ]	9,12c		D ptc.	-plM
[<Fr> ] כצפרים ]	9,12d		D CPen	----
[<Co> ] בפח ]	9,12e		D ptcP.	-plF
[<Su> ] את עתו ]	9,12f		D ptcP.	-plM
[<Co> ] רעה ]				
[<Mo> ] כש ]	9,12g		D 0RYqt	3sgF
[<sp> ] תחת השמש ]	9,13a		D 0ZQtI	1sg-
[<Co> ] אלי ]	9,13b		D AjCl	-sgF
[<Su> ] עיר קטנה ]	9,14a		D NmCl	----
[<PC> ] מעט ]	9,14b		D NmCl	----
[<Su> ] מלך גדול ]	9,14c		D WQtI	3sgM
[<Ob> ] אתה ]	9,14d		D WQtI	3sgM
[<Ob> ] חכם ]	9,14e		D WQtI	3sgM
[<Ob> ] חכם ]	9,15a		D WQtI	3sgM
[<Ob> ] העיר ]	9,15b		D WQtIX	3sgM
[<Aj> ] בחכמתו ]				
[<Pr> ] לא ]	9,15c		D WXNQtl	3sgM
[<Ob> ] את האיש המסכן ההוא ]				
[<Su> ] אני ]	9,16a		D WQtIX	1sg-
[<Aj> ] מנבורה ]	9,16b		DQ AjCl	-sgF
[<PC> ] חכמת המסכן ]	9,16c		DQ AjCl	-sgF
[<Fr> ] דבריו ]	9,16d		DQ CPen	----
[<PC> ] נשמעים ]	9,16e		DQ NmCl	-plM
[<Su> ] דברי חכמים ]	9,17a		DQ Defc	----
[<PC> ] נשמעים ]	9,17b		DQ ptc.	-plM
[<Aj> ] מועקת מושל / בכסילים ]	9,17c		DQ Ellp	----
[<Aj> ] קרב ]	9,18a		DQ AjCl	-sgF
[<Ob> ] טובה ]	9,18b		DQ WXYqt	3sgM
[<Mo> ] הרבה ]				
[<Pr> ] יבאיש ]	10,01a		DQ 0XYqt	3sgM
[<Ob> ] שמן רוקח ]	10,01b		DQ 0Yqt	3sgM
[<Ob> ] מכבוד / מכבוד ]	10,01c		DQ AjCl	-sg-
[<Su> ] סכלות מעט ]				
[<PC> ] לימינו ]	10,02a		DQ NmCl	----
[<PC> ] לשמאלו ]	10,02b		DQ NmCl	----
[<Lo> ] בדרך ]	10,03a		DQ Defc	----
[<Pr> ] הלך ]	10,03b		DQ ptc.	-sgM
[<Pr> ] לבו ]	10,03c		DQ 0XQtI	3sgM
[<Co> ] לכל ]	10,03d		DQ WQtI	3sgM
[<Su> ] סכל ]	10,03e		DQ AjCl	-sg-
[<Co> ] עליו ]	10,04a		DQ 0CXYqt	3sgF

Clause Hierarchy	Reference	Text	Clause	P/N/G
Type	Type	Type		
[<Pr>] תנח ] [<Ng>] אל ] [<Ob>] מוקמוך ]	10,04b	DQ	0ZNYqt	2sgM
[<Pr>] יניח ] [<Ob>] מורפא ] [<Cj>] כי ]	10,04c	DQ	0CZYqt	3sgM
[<Ob>] חטאים גדולים ]				
=====				
[<Su>] רעה ] [<eX>] יש ]	10,05a	D	NmCl	----
[<Lo>] תחת השמש ] [<Pr>] ראיתי ]	10,05b	D	0QtI	1sg-
[<PC>] כשגדה ]	10,05c	D	Ellp	----
[<Co>] מלפני השליט ] [<PC>] יצא ] [<Re>] ש ]	10,05d	D	ptc.	-sgF
[<Co>] במדומים רבים ] [<Su>] הסכל ] [<Pr>] נתן ]	10,06a	D	0QtI	3sgM
[<Pr>] ישבו ] [<Co>] בשפל ] [<Su>] עשירים ] [<Cj>] ו ]	10,06b	D	WXZYqt	3plM
[<Co>] על סוסים ] [<Ob>] עבדים ] [<Pr>] ראיתי ]	10,07a	D	0QtI	1sg-
[<Ob>] שרים ] [<Cj>] ו ]	10,07b	D	Ellp	----
[<Co>] על הארץ ] [<Aj>] כעבדים ] [<PC>] הלכים ]	10,07c	D	ptc.	-plM
[<Ob>] נומין ] [<PC>] חפר ]	10,08a	D	NmCl	----
[<Pr>] יפול ] [<Co>] בו ]	10,08b	D	0ZYqt	3sgM
[<Ob>] גדר ] [<PC>] פריץ ] [<Cj>] ו ]	10,08c	D	NmCl	----
[<Su>] נחש ] [<PO>] ישכנו ]	10,08d	D	0YqtX	3sgM
[<Ob>] אבנים ] [<PC>] מסיע ]	10,09a	D	NmCl	----
[<Co>] בהם ] [<Pr>] יעצב ]	10,09b	D	0Yqt	3sgM
[<Co>] עצים ] [<PC>] בוקע ]	10,09c	D	NmCl	----
[<Co>] במ ] [<Pr>] יסכן ]	10,09d	D	0Yqt	3sgM
[<Su>] הברזל ] [<Pr>] קדה ] [<Cj>] ו ]	10,10a	D	0CQtIX	3sgM
[<Ob>] פנים ] [<Ng>] לא ] [<Su>] הוא ] [<Cj>] ו ]	10,10b	D	WXNZQt	3sgM
[<Pr>] קלקל ]				
[<Pr>] יגבר ] [<Ob>] חילים ] [<Cj>] ו ]	10,10c	D	WZYqt	3sgM
[<Su>] יתרון ] [<Cj>] ו ]	10,10d	D	NmCl	----
[<Su>] חכמה ] [<Pr>] הכשיר ]	10,10e	D	0infX	----
[<Aj>] לחש ] [<Su>] הנחש ] [<Pr>] ישך ] [<Cj>] ו ]	10,11a	D	0CYqtX	3sgM
[<Su>] יתרון ] [<Ng>] אין ] [<Cj>] ו ]	10,11b	D	NmCl	----
[<PC>] לבעל הלשון ]				
[<PC>] חן ] [<Su>] חכם ]	10,12a	D	NmCl	----
[<PO>] תבלענו ] [<Su>] כסיל ] [<Cj>] ו ]	10,12b	D	WXYqt	3sgF
[<PC>] סכלות ] [<Su>] פיהו ]	10,13a	D	NmCl	----
[<PC>] רעה ] [<Su>] הוללות ]	10,13b	D	NmCl	----
[<Ob>] דברים ] [<Pr>] ירבה ] [<Su>] הסכל ] [<Cj>] ו ]	10,14a	D	WXYqt	3sgM
[<Su>] האדם ] [<Pr>] ידע ] [<Ng>] לא ]	10,14b	D	0NYqtX	3sgM
[<Qs>] מזה ]	10,14c	D	NmCl	----
[<Pr>] יהיה ] [<Re>] ש ]	10,14d	D	0RYqt	3sgM
[<PC>] מאחריו ] [<Pr>] יהיה ] [<Re>] אשר ] [<Cj>] ו ]	10,14e	D	WRYqt	3sgM
[<Co>] לו ] [<Pr>] יניד ] [<Qs>] מי ]	10,14f	D	0XYqt	3sgM
[<PO>] תינענו ] [<Su>] הכסילים ]	10,15a	D	0XYqt	3sgF
[<Pr>] ידע ] [<Ng>] לא ] [<Re>] אשר ]	10,15b	D	0RNQtI	3sgM
[<Co>] עיר ] [<Pr>] ללכת ]	10,15c	D	0inf.	----

5.2.4 *Qohelet 10,16 – 12,07*

## 5.2.4.1 Qoh. 10,16-12,07 – Discourse Structure

**10,16-17 Introduction to Direct Address:** ...אֵי לָךְ אֶרֶץ ...אֲשֶׁרִיד אֶרֶץ...  
(‘Woe to you O land ... Fortunate are you O land ...’)

Inappropriate and appropriate character and conduct for leaders  
Good leaders are a source of blessing to their people

Participants: אֶרֶץ, מֶלֶךְ, שָׂרִים

10,18-19 Illustrations: Proverbs supporting need of  
appropriate conduct  
Examples of cause/effect or purpose relations

10,20 Exhortation/Admonition: Appropriate Conduct  
towards a leader  
‘Do not curse the king’  
Motivation: Your complaint may be overheard  
and revealed

**11,01-02 Continuation of Direct Address: Exhortation –**

...תֵּן חֶלֶק ...שַׁלַּח לַחֲמֹךְ  
(‘Cast your bread ... Give a portion’)

Appropriate conduct in light of the uncertainties of life  
Share what you have (11,01a.02a)

Motivations:

It may prove beneficial in the future (11,01b)  
For you do not know what misfortunes will happen to  
the land (11,02b-c)

11,03-04 Illustrations: Proverbs supporting the  
uncertainty or unpredictability of events

11,05 Conclusion: You do not understand the work of  
God

11,06 Exhortation continued – בְּבֹקֶר זֶרַע ...וּלְעֶרֶב אַל תִּנַּח יָדְךָ  
(‘In the morning sow ... and in the evening do not rest your hand’)

Sow when you have opportunity

Motivation: You do not know which will prosper

11,07-08 Advice: Let one enjoy life and remember the  
times of difficulty. All that comes is fleeting



**11,09-10 Continuation of Direct Address: Exhortation –**

...שמח בחורך

('Rejoice, young man ...')

Appropriate conduct in light of the certainty of death

Rejoice in your youth and let your heart cheer you (11,09a-f)

Motivation: For God will judge you concerning all these things (11,09g)

Remove vexation and unpleasantness (11,10a-b)

Motivation: For youth is fleeting (11,10c)

12,01 Exhortation continued – ... עד אשר ... זכר את בוראך

('And remember your creator ... before ...')

Remember your Creator before it is too late

12,02-07 Teaching/illustrations on the certainty of death for all

## 5.2.4.2 Qoh. 10,16-12,07 – Clause Hierarchy

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<PC>] [אִי] [לֵךְ] [10,16a]	10,16a	D	NmCl	----
[<Vo>] [אֶרֶץ] [10,16b]	10,16b	D	Voct	----
[<PC>] [נָעַר] [מַלְכָּךְ] [שׁ] [רֵעֵךְ] [10,16c]	10,16c	D	NmCl	----
[<Pr>] [יֹאכָלֹוּ] [בִּבְקָרְךָ] [שׁוֹרֵךְ] [10,16d]	10,16d	D	WXZYqt	3plM
[<PC>] [אֲשֶׁר־יִרְדְּךָ] [10,17a]	10,17a	D	NmCl	----
[<Vo>] [אֶרֶץ] [10,17b]	10,17b	D	Voct	----
[<PC>] [בֶּן] [חֹרִים] [שׁ] [רֵעֵךְ] [מַלְכָּךְ] [10,17c]	10,17c	D	NmCl	----
[<Aj>] [בִּנְבוּרָה] [יֹאכָלֹוּ] [בַּעַתְּ] [שׁוֹרֵךְ] [10,17d]	10,17d	D	WXZYqt	3plM
[<Aj>] [בִּשְׁתִּי] [לֹא] [10,17e]	10,17e	D	NmCl	----
[<Su>] [הַמְקָרָה] [יִמְךָ] [בַּעֲצָלָתִים] [10,18a]	10,18a	D	OZYqtX	3sgM
[<Su>] [הַבֵּית] [יִדְלֶךְ] [בִּשְׁפָלוּת יָדִים] [10,18b]	10,18b	D	WZYqtX	3sgM
[<Ob>] [לֶחֶם] [עֲשִׂים] [לִשְׁחֹק] [10,19a]	10,19a	D	ptc.	-plM
[<Ob>] [חַיִּים] [יִשְׁמַח] [יִין] [10,19b]	10,19b	D	WXYqt	3sgM
[<Ob>] [הַכֹּל] [יִעֲנֶה] [הַכֶּסֶף] [10,19c]	10,19c	D	WXYqt	3sgM
[<Pr>] [תְּקַלֵּל] [גַּם] [בְּמִדְעֶךָ] [10,20a]	10,20a	D	XYqt	2sgM
[<Ob>] [עֲשִׂיר] [בַּחֲדָרֵי מִשְׁכַּבְךָ] [אֵל] [10,20b]	10,20b	D	WZNYqt	2sgM
[<Ob>] [הַקּוֹל] [כִּי] [עוֹף הַשָּׁמַיִם] [יִוְלֶיךָ] [10,20c]	10,20c	D	OCXYqt	3sgM
[<Ob>] [דָּבָר] [בַּעַל הַכִּנּוּפִים] [10,20d]	10,20d	D	WZYqt	3sgM
[<Co>] [פָּנֵי הַמִּים] [שִׁלַּח] [לַחֲמֹךְ] [11,01a]	11,01a	D	0imp.	2sgM
[<PO>] [תִּמְצָאֲנֻוּ] [כִּי] [בִּרְבַּב הַיָּמִים] [11,01b]	11,01b	D	OCZYqt	2sgM
[<Co>] [לְשִׁמוּנָה] [תֵּן] [חֶלֶק] [לְשִׁבְעָה] [גַּם] [11,02a]	11,02a	D	0imp.	2sgM
[<Pr>] [תַּדַּע] [כִּי] [לֹא] [11,02b]	11,02b	D	OCNYqt	2sgM
[<Su>] [עַל הָאָרֶץ] [מָה] [יִהְיֶה] [רַעְהָ] [11,02c]	11,02c	D	OZYqtX	3sgM
[<Su>] [הָעֵבִים] [אִם] [יִמְלֹאוּ] [11,03a]	11,03a	D	OCYqtX	3plM
[<Pr>] [יִרְיָקוּ] [גִּשְׁם] [עַל הָאָרֶץ] [11,03b]	11,03b	D	OZYqt	3plM
[<Co>] [בִּדְרוּם] [וְאִם] [יִפּוֹל] [11,03c]	11,03c	D	WCYqtX	3sgM
[<Co>] [בְּצִפּוֹן] [11,03d]	11,03d	D	Ellp	----
[<Pr>] [מִקּוֹם] [11,03e]	11,03e	D	CPen	----
[<Su>] [הָעֵץ] [שׁ] [יִפּוֹל] [11,03f]	11,03f	D	ORYqtX	3sgM
[<Pr>] [יִהְיֶה] [שֵׁם] [11,03g]	11,03g	D	OXYqt	3sgM
[<Pr>] [יִזְרַע] [שֹׁמֵר רוּחַ] [לֹא] [11,04a]	11,04a	D	0XNYqt	3sgM
[<Co>] [בַּעֲבִים] [וְיִרְאֶה] [11,04b]	11,04b	D	ptc.	-sgM
[<Pr>] [יִקְצֹר] [לֹא] [11,04c]	11,04c	D	0NYqt	3sgM
[<PC>] [יִדְעֶךָ] [כֹּאשֶׁר] [רֵעֵךְ] [11,05a]	11,05a	D	ptc.	-sgM
[<Su>] [הַרוּחַ] [מָה] [11,05b]	11,05b	D	NmCl	----
[<Su>] [הַמִּלְאָה] [כִּי] [עֲצָמִים] [בִּבְטָן] [11,05c]	11,05c	D	NmCl	----
[<Ob>] [הָאֱלֹהִים] [כִּכָּה] [לֹא] [תַּדַּע] [11,05d]	11,05d	D	0ZNYqt	2sgM
[<Ob>] [הַכֹּל] [אֲשֶׁר] [יַעֲשֶׂה] [11,05e]	11,05e	D	ORYqt	3sgM
[<Ob>] [זֶרַעְךָ] [בִּבְקָרְךָ] [11,06a]	11,06a	D	0Zimp.	2sgM
[<Ob>] [יָדְךָ] [וְלֹא] [לְעֶרֶב] [11,06b]	11,06b	D	WZNYqt	2sgM
[<PC>] [יִדְעֶךָ] [כִּי] [11,06c]	11,06c	D	ptc.	-sgM
[<Pr>] [יִכְשֶׁר] [אִי] [זֶה] [11,06d]	11,06d	D	0ZXYqt	3sgM
[<Su>] [זֶה] [11,06e]	11,06e	D	Ellp	----
[<Su>] [זֶה] [אִי] [11,06f]	11,06f	D	Ellp	----
[<PC>] [טוֹבִים] [וְאִם] [שְׁנִיִּים] [11,06g]	11,06g	D	AjCl	-plM
[<Su>] [הָאוֹר] [וְלֹא] [11,07a]	11,07a	D	AjCl	-sg-
[<PC>] [טוֹב] [לְעֵינַיִם] [11,07b]	11,07b	D	AjCl	-sg-
[<Ob>] [הַשֶּׁמֶשׁ] [לִּרְאוֹת] [11,07c]	11,07c	D	0inf.	----

Clause Hierarchy	Reference	Text	Clause Type	P/N/G
[<Cj>] כי	11,08a		D Defc	----
[<Pr>] יחיה ] [ <Mo> הרבה ] [ <Ti> שנים ] [ <Cj> אם ]	11,08b		D 0CZYqtX3sgM	
[<Su>] האדם ]				
[<Pr>] ישמח ] [ <Co> בכלם ]	11,08c		D 0ZYqt 3sgM	
[<Ob>] את ימי החשך ] [ <Pr> יזכר ] [ <Cj> ו ]	11,08d		D WYqt 3sgM	
[<Pr>] יהיו ] [ <Mo> הרבה ] [ <Cj> כי ]	11,08e		D 0CZYqt 3plM	
[<Su>] כל ]	11,08f		D Defc	----
[<Pr>] ש ] [ <Re> בא ]	11,08g		D 0RQtI 3sgM	
[<PC>] הבל ]	11,08h		D NmCl	----
[<Pr>] שמוח ]	11,09a		D 0imp. 2sgM	
[<Vo>] בחרור ]	11,09b		D Voct	----
[<Co>] בילדותיך ]	11,09c		D Defc	----
[<Co>] בימי בחורותיך ] [ <Su> לבך ] [ <PO> ישיבך ] [ <Cj> ו ]	11,09d		D WYqtX 3sgM	
[<Co>] בדרכי לבך ובמראי עיניך ] [ <Pr> הלך ] [ <Cj> ו ]	11,09e		D Wimp. 2sgM	
[<Pr>] דע ] [ <Cj> ו ]	11,09f		D Wimp. 2sgM	
[<PO>] יביאך ] [ <Aj> על כל אלה ] [ <Cj> כי ]	11,09g		D 0CZYqtX3sgM	
[<Co>] האלהים ] [ <Su> במשפט ]				
[<Co>] מלבך ] [ <Ob> כעס ] [ <Pr> הסר ] [ <Cj> ו ]	11,10a		D Wimp. 2sgM	
[<Co>] מבשרך ] [ <Ob> רעה ] [ <Pr> העבר ] [ <Cj> ו ]	11,10b		D Wimp. 2sgM	
[<PC>] הבל ] [ <Su> והשחרות ] [ <Cj> כי ]	11,10c		D NmCl	----
[<Ti>] בחורתיך ] [ <Ob> את בוראיך ] [ <Pr> זכר ] [ <Cj> ו ]	12,01a		D Wimp. 2sgM	
[<Su>] הרעה ] [ <Pr> יבאו ] [ <Ng> לא ] [ <Re> אשר ] [ <Cj> ו ]	12,01b		D 0RNYqtX 3plM	
[<Su>] שנים ] [ <Pr> הגיעו ] [ <Cj> ו ]	12,01c		D WeQtIX 3pl-	
[<Pr>] תאמר ] [ <Re> אשר ]	12,01d		D 0RYqt 2sgM	
[<Su>] חפץ ] [ <Aj> בהם ] [ <PC> לי ] [ <Ng> אין ]	12,01e		DQ NmCl	----
[<Pr>] תחשך ] [ <Ng> לא ] [ <Re> אשר ]	12,02a		D 0RNYqtX 3sgF	
[<Su>] השמש והאור והירח והכוכבים ]				
[<Aj>] אחר הגשם ] [ <Su> העבים ] [ <Pr> שבו ] [ <Cj> ו ]	12,02b		D WeQtIX 3pl-	
[<Ti>] ביום ]	12,03a		D Defc	----
[<Su>] שמרי הבית ] [ <Pr> יזעו ] [ <Re> ש ]	12,03b		D 0RYqtX 3plM	
[<Su>] החיל ] [ <Pr> התעונו ] [ <Cj> ו ]	12,03c		D WeQtIX 3pl-	
[<Su>] השחנות ] [ <Pr> בטלו ] [ <Cj> ו ]	12,03d		D WeQtIX 3pl-	
[<Pr>] מעטו ] [ <Cj> כי ]	12,03e		D 0CQtI 3pl-	
[<Pr>] חשכו ] [ <Cj> ו ]	12,03f		D WeQtI 3pl-	
[<Co>] בארבות ] [ <PC> ראות ] [ <Re> ה ]	12,03g		D ptc. -plF	
[<Su>] בשוק ] [ <Pr> סגרו ] [ <Cj> ו ]	12,04a		D WeQtIX 3pl-	
[<Su>] הטחנה ] [ <Pr> בשפל ]	12,04b		D 0infX	----
[<Aj>] הצפור ] [ <Pr> יקום ] [ <Cj> ו ]	12,04c		D WYqt 3sgM	
[<Su>] השיר ] [ <Pr> ישחו ] [ <Cj> ו ]	12,04d		D WYqtX 3plM	
[<Pr>] יראו ] [ <Co> מנבה ] [ <Mo> נם ]	12,05a		D 0ZYqt 3plM	
[<PC>] בדרך ] [ <Su> חתחתים ] [ <Cj> ו ]	12,05b		D NmCl	----
[<Su>] השקד ] [ <Pr> ינאץ ] [ <Cj> ו ]	12,05c		D WYqtX 3sgM	
[<Su>] החגב ] [ <Pr> יסתבל ] [ <Cj> ו ]	12,05d		D WYqtX 3sgM	
[<Su>] האביונה ] [ <Pr> תפר ] [ <Cj> ו ]	12,05e		D WYqtX 3sgF	
[<Su>] האדם ] [ <PC> הלך ] [ <Cj> כי ]	12,05f		D ptc. -sgM	
[<Co>] אל בית עולמו ]				
[<Su>] סבבו ] [ <Pr> בשוק ] [ <Co> הספרים ]	12,05g		D WQtIX 3pl-	
[<Su>] חבל הכסף ] [ <Pr> ירחק ] [ <Ng> לא ] [ <Re> אשר ] [ <Cj> ו ]	12,06a		D 0RNYqtX 3sgM	

<u>Clause Hierarchy</u>	<u>Reference</u>	<u>Text</u>	<u>Clause</u>	<u>P/N/G</u>
		<u>Type</u>	<u>Type</u>	
[<Su> גלת הזהב ] [<Pr> תרין ] [<Cj> ו ] .....	12,06b	D	WYqtX	3sgF
[<Lo> על המבוע ] [<Su> כר ] [<Pr> תשבר ] [<Cj> ו ] .....	12,06c	D	WYqtX	3sgF
[<Lo> אל הבור ] [<Su> הנלגל ] [<Pr> נרין ] [<Cj> ו ] .....	12,06d	D	WeQtX	3sgM
[<Co> על הארץ ] [<Su> העפר ] [<Pr> ישב ] [<Cj> ו ] .....	12,07a	D	WYqtX	3sgM
[<Pr> היה ] [<Re> כש ]   .....	12,07b	D	0RQtl	3sgM
[<Co> אל האלהים ] [<Pr> תשוב ] [<Su> הרוח ] [<Cj> ו ] .....	12,07c	D	WXYqt	3sgF
[<PO> נתנה ] [<Re> אשר ] .....	12,07d	D	0RQtl	3sgM

5.2.5 *Qohelet 12,08 – 12,14*

## 5.2.5.1 Qoh. 12,08-14 – Discourse Structure

**12,08-14 Narrator's Conclusion**12,08-09 Narrator's Summary of Qohelet's Activities

12,08 Reintroduction of Main Participant – אמר הקהלה ('Said Qohelet')

Restatement of Qohelet's words – הבל הבלים הכל הבל

Participants: הבל, קהלת

12,09 Narrator's conclusion regarding Qohelet  
'Qohelet was a wise man'

Summary of Qohelet's activities

Participants: קהלת, חכם, דעת

12,10-12 Narrator's conclusion regarding the 'words of the wise'

12,10 Summary of Qohelet's quest for 'pleasing and true words' –  
... בקש קהלת למצא ('Qohelet sought to find ...')

Participants: קהלת, דברים

12,11 General Statement of the nature of the 'words of the  
wise'

Participants: דברי חכמים

12,12 Exhortation: Response to the words of the wise  
בני הזהר ('Beware, my son')

Motivation: No end and wearying

Participants: בני

12,13-14 Narrator's conclusion regarding deeds of mankind

12,13 Exhortation: את האלהים ירא ואת מצותיו שמור  
(*'Fear God and keep His commandments'*)

Motivations:

Every person's responsibility (12,13e)

God will judge every person's deeds (12,14)

Participants: האדם, האלהים, מעשה, משפט, טוב, רע

## 5.2.5.2 Qoh. 12,08-14 - Clause Hierarchy

Clause Hierarchy	Reference	Text Type	Clause Type	P/N/G
[<Su> הבל הבלים]	12,08a	DQ	NmCl	----
[<Su> הקהלת] [<Pr> אמר]	12,08b	D	0QtIX	3sgM
[<PC> הבל] [<Su> הכל]	12,08c	DQ	NmCl	----
[<Su> יתר] [<Cj> ו]	12,09a	D	NmCl	----
[<PC> חכם] [<Su> קהלת] [<Pr> היה] [<Re> ש]	12,09b	D	0RQtIX	3sgM
[<Ob> העם] [<Ob> דעת] [<Pr> לומר] [<Mo> עור]	12,09c	D	0ZQtI	3sgM
[<Pr> און] [<Cj> ו]	12,09d	D	WQtI	3sgM
[<Pr> חקר] [<Cj> ו]	12,09e	D	WQtI	3sgM
[<Mo> הרבה] [<Ob> משלים] [<Pr> תקן]	12,09f	D	0QtI	3sgM
[<Su> קהלת] [<Pr> בקש]	12,10a	D	0QtIX	3sgM
[<Ob> דברי חפץ] [<Pr> למצא]	12,10b	D	0inf.	----
[<Ob> אמת] [<Mo> ישר] [<Pr> כתוב] [<Cj> ו]	12,10c	D	Winfa.	----
[<PC> דברי חכמים] [<Su> כדרבנות וכמשמרות]	12,11a	D	NmCl	----
[<Su> אספות] [<PC> נטועים] [<Pr> בעלי]	12,11b	D	ptcP.	-plM
[<Co> מרעה אחד] [<Pr> נתנו]	12,11c	D	0QtI	3pl-
[<Co> מזהמה] [<Mo> יתר] [<Cj> ו]	12,12a	D	Defc.	----
[<Vo> בני]	12,12b	D	Voct.	----
[<Pr> הזהר]	12,12c	D	0imp.	2sgM
[<Mo> הרבה] [<Ob> ספרים] [<Pr> עשות]	12,12d	D	0inf.	----
[<Su> קין] [<Ng> אין]	12,12e	D	NmCl	----
[<PC> ינעת בשר] [<Su> להג הרבה] [<Cj> ו]	12,12f	D	NmCl	----
[<Fr> דבר] סוף	12,13a	D	NmCl	----
[<PC> נשמע] [<Su> הכל]	12,13b	D	ptc.	-sgM
[<Pr> ירא] [<Ob> את האלהים]	12,13c	D	0Zimp.	2sgM
[<Pr> שמור] [<Ob> את מצותיו] [<Cj> ו]	12,13d	D	WZimp.	2sgM
[<PC> האדם] [<Su> זה] [<Cj> כי]	12,13e	D	NmCl	----
[<Su> האלהים] [<Ob> את כל מעשה] [<Cj> כי]	12,14a	D	0CZXYqt	3sgM
[<Co> במשפט] [<Pr> יבא]				
[<Aj> על כל נעלם]	12,14b	D	Ellp	----
[<PC> טוב] [<Cj> אם]	12,14c	D	AjCl	-sg-
[<PC> רע] [<Cj> ואם]	12,14d	D	AjCl	-sg-

## CHAPTER 6

### SUMMARY AND CONCLUSIONS

סוף דְּבַר הַכֹּל נִשְׁמָע  
*The conclusion, all has been heard.*

#### 6.0 OVERVIEW

The objectives of our study were two-fold. First, we wanted to establish a text-linguistic structure and hierarchy for Qohelet derived from its text-level linguistic parameters. We set out to see just how much could be said about the text world of Qohelet regarding its structure, cohesion, and internal hierarchy based upon the text-level linguistic parameters alone. We explored whether or not these parameters would provide sufficient information to enable the reader to construct a well-ordered discourse. The second objective was to use this linguistic structure as a basis for dialogue and debate with existing exegetical methodologies for reading Qohelet. We have divided our findings and conclusions into two categories below. We begin with our conclusions that apply specifically to Qohelet and our interactions with other exegetical approaches. We then present our conclusions and recommendations for how our study may aid the on-going research of ancient non-narrative texts in general. While we have limited our statements to non-narrative texts, we believe that some of our conclusions or procedures would apply regardless of text-type.

#### 6.1 CONCLUSIONS REGARDING QOHELET

##### 6.1.1 *Summary of Previous Conclusions*

In Chapter 3 (3.4) we have already presented a few of our conclusions regarding the application of our approach to Qohelet. We summarize them here.

##### 6.1.1.1 Major Divisions for Qohelet

Our research determined the following major divisions for Qohelet:

1. 1,01 – 2,26
2. 3,01 – 7,24

3. 7,25 – 10,15
4. 10,16 – 12,07
5. 12,08 – 12,14

#### 6.1.1.2 Qohelet is Hierarchical Communication

As we have clearly demonstrated throughout our study, Qohelet is structured hierarchically and an accurate reading of it must take that fact into account. The clause hierarchies presented in Chapter 5 provide evidence of this multi-level communication strategy and support for the text-linguistic parameters which guided us in constructing them.

#### 6.1.1.3 Embedding in Qohelet

Embedded segments in Qohelet are generally marked by a subsequent segment picking up a participant that was introduced in a previous clause. For example, 8,01 reintroduces the participant set ‘wisdom/wise’ from 7,25. This has the effect of embedding 7,26-29. Embedded segments were found to have various functions including, summarization, instruction, example, and conclusion.

#### 6.1.1.4 Discourse Function of Participants

In addition to helping to mark the level at which a text unit functions, participants also play a significant role in marking major text division boundaries. While we discovered that other features like syntactic patterns (Qatal 1<sup>st</sup> person + infinitive) also help to delimit major units, our research has established that the dense packing of participants, i.e. having many ‘on-stage’ at one time, occurs frequently at such textual boundaries (e.g. 2,24e-26; 3,01-08; 7,25; 10,12-15). Especially helpful for the identification of both of these functions was the tracking of what we considered secondary participants.

#### 6.1.2 A Discourse Reading of Qohelet

As we mentioned above, one of our main objectives for this study was to see if a well-ordered discourse, i.e. one displaying evidence of linguistic structuring and connectedness (both cohesion and coherence), could be constructed from an analysis of the formal linguistic features found in a thorough reading of Qohelet. In Chapter 5 we presented the discourse structures for each of the major text divisions identified by our research. While some may disagree with the functions we have identified for various segments and our own further research may cause us to modify some of these labels, we believe the discourse structures we have presented clearly demonstrate two points. First, a discourse reading is possible for Qohelet; it does display both linguistic structure and connectedness. Second, such a conclusion was reached by a method that gave priority to an analysis of the structure signaled by the formal linguistic features with minimal or secondary depend-



ence upon other forms of analysis. The discourse level reading of 7,25 – 10,15 proposed by our structure can be summarized as ‘Qohelet’s search resulted in an understanding that wisdom and therefore mankind are not able to explain or comprehend why there is no consistent connection between deeds and appropriate recompense. Therefore, mankind should find enjoyment in the things that God does provide.’

#### 6.1.3 *Clarifying Text-segment Functions*

We believe that our text-linguistic approach has helped to clarify the function of some of the text-segments that have proven difficult for various exegetes. The initial reasons for identifying 7,26-29 as providing a special discourse function for the section were based upon its non-mainline communication function at the discourse level and upon its text-level location, i.e. coming just after the beginning of a major section in 7,25. Subsequently, after a thorough analysis of its content, this function was determined to be one of initial summary. As is the case for all similar decisions in our method, the results signaled by the linguistic features are determined first before those based on content. Additional text-segment functions clarified by our approach are 8,01-08 (teaching on wisdom); 9,01-10 (Assertion and Persuasion); and 7,25; 8,09; and 9,11-12 as continuing the mainline of communication for this major division.

#### 6.1.4 *Dialogue/Debate with other Methods*

We found that our approach most frequently came into conflict with current approaches to Qohelet on three fronts. First, the ability to identify cohesion at the text level. Second, the criteria used for marking text-segments. Third, the level at which the text-segment functioned.

The first two conflicts arise from a common source. Most exegetes do not attempt to compile a full registration of text-linguistic signals for either marking cohesion or text-segment boundaries. Among exegetes who attempt a discourse reading of Qohelet, the general tendency is to study repetitions or keywords as elements of the author’s style and literary artistic ability. As we have seen, for a text like Qohelet such features are not adequate or reliable signals by themselves. The focus must be on the text’s linguistic system rather than on the author’s literary strategy. Since our text-linguistic approach applied a more comprehensive analysis of the linguistic features and, thanks to the computer, was more consistent in recognizing and recording these signals, we were able to identify more implications for text cohesion and segment boundaries.

The third area of conflict arises from the general approach to interpret texts as linear communication and the corresponding failure to identify the intricate, multi-leveled structure of their communication strategy. Such a linear approach to Qohelet leads to a very disjointed or unconvincing reading of the text. By identifying the mainline of communication and how the text-

segments which follow relate to it, we believe our approach presents not only a solution to some of the assumed tensions in the book but also has provided a much smoother reading of it as well.

An additional conclusion or precaution should be made regarding the identification by some exegetes of certain parts of Qohelet as quotations, editor's insertions or expressing teachings which Qohelet rejects. In our opinion, such identifications should be applied sparingly and only after a thorough examination of the text-linguistic signals marking cohesion. Quotations or references to traditional teachings may indeed be present, as is the case in 7,26 and perhaps 8,12c-13. However, they have a specific function in the text and that function is not always clarified by identification of original source. Tracking the linguistic signals will show how they have been incorporated into the text and what function they play in their current position.

## 6.2 CONCLUSIONS FOR NON-NARRATIVE RESEARCH

We believe that the following steps should be included in the analysis of non-narrative texts. Some points have been presented above but are repeated here for emphasis.

### 6.2.1 *Priority of Text-linguistic Analysis*

Our study has shown that if our goal is to understand the text in its final form, we must allow the text itself to inform us as to how it should be read. This is specially true for ancient texts which have no living informants. Clues for reading the text must be retrieved from the texts themselves. Therefore, the reader must first establish the linguistic structure and resulting communication strategy derived from the formal linguistic markers in the text before text-external solutions are sought to answer ambiguities. While questions of authorship, origin, social context, etc., may be helpful for constructing the history of the text or portions of it, they are not the place to start in our reading of the text. Such questions take us outside the text-world and may disregard the cohesive signals of the text itself. This requires, then, as the first step of analysis, a full registration of all the linguistic features of the text that function to guide the reading process. As we saw in our discussion of the function of 7,26 and 8,12c-13, questions of source do play a role in the interpretive process. However, they must be applied subsequent to a thorough analysis of the cohesive and coherence signals that help establish the segment's relationship to the surrounding context. The text must first be allowed to speak for itself.

### 6.2.2 *Texts are Hierarchical*

Our research has clearly shown that not only are texts structured hierarchically but that it is essential for the reader to identify this property in order to

construct an accurate discourse. Though texts are read linearly, they are not meant to be interpreted in a strict linear fashion. This means that the reader must not only correctly identify the boundaries for text-segments but also the level at which that segment is functioning within the overall discourse. The identification of these embedded segments and their syntactic location in the overall hierarchy is critical to determining the proper functions of each unit. The features that mark an embedded segment or help establish the level at which it functions vary according to text-type. However, our research would suggest that the roles of grammatical features (clause types, verb morphology, and syntactic patterns), participants and participant sets, as well as repetitions should be analyzed carefully in all text-types. The reader must be alert to this hierarchical communication strategy of texts and look for the ways in which the specific text signals such relationships.

### 6.2.3 *Text-segments Marked by Formal Features*

Because the identification of theme can be subjective at times, it proves to be unreliable as a sole criterion for marking text-segment boundaries. Therefore, it is necessary to first attempt to establish the boundaries of a unit on more objective grounds by identifying and analyzing the formal linguistic features that can be retrieved at the surface-level of the text. Our research shows that these include: syntactically marked subordination, coordination, or other established patterns; grammatical features (e.g. clause type, morpho-syntax); text-syntactic features (especially participants); and lexical features (e.g. repetitions, keywords). But a comprehensive collection of all of the formal features found at the surface-level of the text must be made since the features which function to mark segment boundaries may vary from text to text. Once this is done, then an analysis of the content may either confirm or cause one to fine-tune the original decisions.

### ABBREVIATIONS OF LABELS USED

0	absence of <i>waw</i>	NP	noun phrase
Adj.	adjective	NPdet.	noun phrase determinate
Aj.	adjunct	NPindet.	noun phrase indeterminate
AjCl	adjectival clause (a type of nominal clause in which the predicate is an adjective)	Ns	negation with suffix
Ap	apposition	Ob	object
C/Cj	conjunction	PC	predicate complement
Co	complement	pl	plural
CPen	<i>casus pendens</i>	PO	predicate with object suffix
D	discursive	PP	prepositional phrase
Defc.	defective clause (a partial clause that has been split from its predicate due to embedding)	Pr	predicate
dem. pron.	demonstrative pronoun	PS	predicate with subject suffix
det.	determinate	ptc.	participle
DN	narrative text embedded in discursive text	ptcP	passive participle
DQ	quotation or direct speech embedded in discursive text	Qatal	perfect
DQQ	quotation within a direct speech section embedded in a discursive text	Qc	question as complement
Ellp	ellipsis	Qetol	imperative
eX	particle of existence	Qo	question as object
F	feminine	Qp	question as predicate
Fr	fronted clause element	Qs	question as subject
Ij	interjection	Qtl	Qatal = perfect
imp.	imperative	Qu	question
indet.	indeterminate	R	relative pronoun
infa.	infinitive absolute	Re	relative pronoun
inf.	infinitive construct	sg	singular
interrog.	interrogative	Sp	specification
Lo	location	Su	subject
M	masculine	Ti	time
Mo	modifier	Voct	vocative
Ms	modifier with suffix	W	presence of <i>waw</i>
Msyn	macro-syntactic marker	Wa/We	presence of <i>waw</i> consecutive
N	neuter	Wayyiqtol	imperfect + <i>waw</i> consecutive
Ng	negation	Weqatal	perfect + <i>waw</i> consecutive
NmCl	nominal clause	X	explicit subject occurring in verbal clauses
		Xs	Existence with suffix
		Yqt	Yiqtol = imperfect
		Z	Marks the presence of any pre-predicate element besides: <i>waw</i> , relative, subject, conjunction, or negative

## ABBREVIATIONS OF WORKS CITED

AB	The Anchor Bible
ASTI	<i>Annual of the Swedish Theological Institute</i>
ATD	Das Alte Testament Deutsch
ATSAT	Arbeiten zu Text und Sprache im Alten Testament
BBB	Bonner biblische Beiträge
BDB	F. Brown, S. R. Driver, C. A. Briggs, <i>Hebrew and English Lexicon of the Old Testament</i>
BETL	Bibliotheca ephemeridum theologicarum lovaniensium
<i>Bijdr</i>	<i>Bijdragen: Tijdschrift voor filosofie en theologie</i>
BKAT	Biblischer Kommentar, Altes Testament
<i>BO</i>	<i>Bibliotheca orientalis</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>ETL</i>	<i>Ephemerides theologicae lovanienses</i>
FOTL	Forms of the Old Testament Literature
<i>GKC</i>	W. Gesenius, E. Kautzsch, A. E. Crowley, <i>Gesenius' Hebrew Grammar</i> (2 <sup>nd</sup> English edition)
<i>HALOT</i>	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i>
HKAT	Handkommentar zum Alten testament
HThKAT	Herders theologischer Kommentar zum Alten testament
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
ICC	International Critical Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
KAT	Kommentar zum Alten Testament
KB	L Koehler and W. Baumgartner, <i>Veteris Testamenti Libros: Wörterbuch zum Hebräischen Alten Testament in Deutscher und Englischer Sprache</i> (Brill, 1985)
NAC	New American Commentary
NCB	New Century Bible
<i>NAS</i>	<i>New American Standard Bible</i>
<i>NBG</i>	<i>Nederlands Bijbelgenootschap</i>
NEchtB	Neue Echter Bibel
NICOT	New International Commentary on the Old Testament
<i>NIV</i>	<i>New International Version</i>
<i>NRSV</i>	<i>New Revised Standard Version</i>
OBO	Orbis biblicus et orientalis
OLA	Orientalia Lovaniensia Analecta
<i>OLP</i>	<i>Orientalia Lovaniensia Periodica</i>
<i>OtSt</i>	<i>Oudtestamentische Studiën</i>

<i>RSV</i>	<i>Revised Standard Version</i>
SSN	Studia semitica neerlandica
SSU	Studia semitica upsaliensa
TOTC	Tyndale Old Testament Commentaries
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary

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## SAMENVATTING

Experimenteren met Qohelet:  
Een tekstlinguïstische benadering van  
het lezen van Qohelet als *discourse*

Dit boek beschrijft een tekstlinguïstisch experiment op het terrein van de syntactische analyse van niet-narratieve, Bijbels Hebreeuwse teksten en het presenteert de resultaten die tot stand kwamen bij de toepassing van deze methode op de tekst van het boek Prediker. Het eigenlijke doel van ons experiment bestond erin te onderzoeken in welke mate de tekstwereld van Prediker beschreven kan worden op basis van alleen de direct registreerbare, talige verschijnselen op het tekstniveau. De voorstelling van de tekstwereld die de lezer zich tijdens het leesproces van de tekst vormt, is wat we de '*discourse*' noemen. De opgave was te onderzoeken hoeveel van de *discourse* tot stand komt op basis van oppervlaktekenmerken van de gelezen tekst. We hebben daarom niet een vooraf, expliciet geformuleerde taaltheorie op de tekst toegepast, maar onze procedures bij het lezen van de tekst uit de waarneming van tekstverschijnselen afgeleid, door zo zorgvuldig mogelijk zowel de aanwezige talige kenmerken als de syntactische relaties die ze aanduiden, te noteren en te ordenen. De door prof. dr. Eep Talstra en leden van de Werkgroep Informatica (Faculteit der Godgeleerdheid) aan de Vrije Universiteit in Amsterdam ontworpen computerprogramma's hebben we gebruikt om deze talige gegevens voor het boek Prediker te helpen verzamelen. Allereerst hebben we delen van de hoofdstukken Prediker 1 en 2 gebruikt om te beschrijven hoe deze analytische procedures werden ontwikkeld en ze vervolgens toegepast in ons computerondersteunde leesproces. De lijst van onze procedures in hoofdstuk 2 geeft een samenvatting van de verschillende soorten zinsrelaties die door bepaalde talige kenmerken in het boek Prediker worden gemarkeerd. Door de toepassing van deze methode op het hele boek kwam een weergave van de talige structuur van de tekst tot stand, in onze terminologie een 'zinshiërarchie', in de vorm van een tabel met een systematische weergave van de zinsverbindingen. Deze tabel geeft niet alleen een grafisch beeld van het verband dat er tussen de zinnen bestaat, maar laat ook het niveau zien, waarop ze in de communicatiestrategie van de tekst functioneren. Hoewel we onze benadering op het hele boek Prediker hebben toegepast en daarvan ook ons volledige resultaat presenteren, hebben we de hoofdsteksteenheid 7,25-10,15 als casus gekozen voor een grondige bespreking van onze benadering.

Aangezien een tweede doel van onze studie was het onderzoeken van de bijdrage van onze resultaten aan de exegese van de tekst, hebben we dezelfde teksteenheid als basis gebruikt voor een vergelijkend onderzoek van onze en andere exegetische methoden.

De resultaten van onze studie kunnen als volgt worden samengevat. In de eerste plaats, drie soorten talige kenmerken blijken het meest bruikbaar voor het opstellen van de zinshiërarchieën: 1) de grammaticale verschijnselen (vooral het zinstype en de morfosyntaxis); 2) de markering van participanten en groepen van participanten; 3) herhalingen in de lexicale sfeer (zowel lexemen als woordgroepen).

In de tweede plaats, de toepassing van onze tekstlinguïstische benadering resulteert in een indeling van het boek Prediker, die bestaat uit de volgende vijf primaire teksteenheden: 1,01–2,24; 3,01–7,24; 7,25–10,15; 10,16–12,07; en 12,08–14.

Tenslotte concluderen wij dat men bij het lezen van Prediker als tekst in het bijzonder rekening moet houden met de uit verschillende niveaus bestaande hiërarchische structuur ervan en de aanwezigheid van ingebedde tekstsegmenten. Opeenvolgende segmenten opereren vaak niet per definitie op hetzelfde tekstniveau. Daarom is het van essentieel belang om de juiste plaats ervan in de tekstsyntactische structuur te bepalen alvorens hun functie vast te stellen. We hebben de teksteenheid 7,26–29 als voorbeeld gegeven van een dergelijk ingebed tekstsegment en geconcludeerd dat de tekstfunctie ervan is het geven van een eerste samenvatting van de resultaten van de theologische verkenningen van Prediker.

Na het opstellen van de zinshiërarchie en de tekststructuur voor 7,25–10,15 (hoofdstuk 3) zijn we ingegaan op exegetische kwesties omtrent de plaatsing en de functie van de verzen 7,25; 8,09; 9,01; en 9,11 en op de vraag wat het verband is tussen de segmenten die door elk van deze verzen worden geopend en de verzen zelf (hoofdstuk 4). We hebben een grote verscheidenheid aan exegeten geraadpleegd en met argumenten aangegeven waar onze benadering hun standpunten al dan niet ondersteunt. Daarbij hebben we ook verder ondersteunend materiaal aangedragen voor de gedachte dat 7,25–10,15 inderdaad als een samenhangende teksteenheid gelezen kan worden waarbij elk van de segmenten op de een of andere manier in verband staat met de in 7,26–29 gepresenteerde eerste samenvatting.

Om onze methodologie en onze bevindingen verder toe te lichten, presenteren we in hoofdstuk 5 extra details over de teksthiërarchieën in het boek Prediker, waarmee onder meer wordt aangegeven hoe ze werden opgesteld en hoe ze gelezen moeten worden. Vervolgens geven we de hiërarchieën en de voorgestelde tekststructuren voor de hele tekst van Prediker.

In hoofdstuk 6 concluderen we tenslotte dat onze benadering heeft aangetoond dat het boek Prediker hiërarchisch is gestructureerd en dat de identificatie van participanten een wezenlijke rol speelt in het bepalen van het niveau waarop een tekstsegment functioneert. Heeft men eenmaal dit hiër-

archisch patroon gevonden, dan is het mogelijk om een constructie van de tekst te vast te stellen die zowel cohesie heeft als ook coherent is. We concluderen daarom ook dat alle exegetische methoden er baat bij zouden hebben, wanneer ze als eerste stap in hun analyse een tekstlinguïstische benadering zouden volgen zoals we hebben die hier hebben getoond. Alleen door middel van een volledige registratie van alle talige kenmerken van de tekst die bijdragen aan de sturing van het leesproces, kan men de zinshiërarchie en de resulterende tekststructuur nauwkeurig bepalen. Op deze manier laten we de tekst zelf spreken, voordat we buiten de tekst naar antwoorden gaan zoeken op de dingen die in de tekst nog onduidelijk waren gebleven.